

THE CHRISTIAN CENTURY

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Chicago News

A Broadside of News from the Field

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THE COMING CONGRESS.

By Carlos C. Rowleson.

There are many reasons why our ministers and others should attend the forthcoming joint Congress in Chicago. Of course we ought to go because the Disciples have been special pleaders for Christian Union, and we desire to be consistent. But we ought also to go to gain the reaction which will be produced by such a contact as this occasion affords. We must no longer simply theorize about union—we must accomplish it; and this Congress ought to make much clearer to ourselves the practical way of realizing our plea.

It is no less important that we attend this Congress for the value of the program itself. It promises to be a genuine contribution to a very important new church activity—an activity of loving ministration to sufferers, a kind of activity that Jesus pointed to as a proof of his messiahship. Evidently the church must intelligently contribute her share to the relief of nervous sufferers. The danger is that the church will undertake this work blindly, if not indeed superstitiously, and with commercial intent, and the discussion at the Congress ought to do much to lead us into the use of sane and effective methods. All students of recent psychology are looking with profound interest and expectation to the results of this new church activity, provided well established scientific knowledge is applied to the process. Let us go to the Congress and be instructed.

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My Confession of Faith in the Old Testament

It was in 1886, I believe, that George Thomas Dowling, a brilliant and successful Baptist minister in Cleveland, addressed a communication to the leading Baptist journals inquiring if there was room in the denomination for a man who was no longer able to defend the practice of Close Communion. The replies were singularly unanimous in the negative, and Dr. Dowling resigned his pastorate and identified himself with another religious body. Today there is not a Baptist church in this city that would contend for Close Communion. Throughout the North the situation is the same. It is apparent that some miles have been covered in the progress of the church since that day.

Similar has been the advance in the field of biblical study. The determination to test the traditions of the Jewish schools regarding the Old Testament, and the frequently crude fancies of the church fathers concerning the Bible as a whole, has led to surprising and gratifying results. In every case it is the Bible itself which has supplied the criteria for the tests. The appeal of the newer scholarship is from the traditions to the Scriptures themselves—not to chance or surface utterances alone, but to their entire structure, message and purpose. The result has been to place in the hands of the Bible student of the present day a volume which is self-attesting, self-explanatory, convincing and inspiring. The older arguments of scepticism which were fatal against a Bible which the orthodoxy of the day insisted was verbally inspired, inerrant in matters of historical and scientific character, and equally authoritative at all points, are pointless and futile now. Mr. Ingersoll's shafts of wit, which seemed unanswerable to audiences trained to believe in the doctrine of a "level Bible," all portions of which were of precisely the same value for belief and conduct, would appear witless and absurd today to students of the historical method. It is the frank recognition of the actual nature of the Bible, not as a book mechanically inspired and therefore technically perfect, but as the record of the religious experience of a unique and elect people, and therefore marked by the limitations of the human lives which wrought it, which is saving the faith of thousands of the present generation to whom the older views are meaningless.

Speaking particularly of the Old Testament, I share the views of that company of biblical scholars which is usually known as the moderate or constructive school, accepting the results of the historical and critical method in so far as careful and long continued investigation has verified them. These results are no longer in question among well-informed students of the Old Testament. They are the basis of practically all the work now being done by the workers whose names are of significance in the biblical field. They are the commonplaces of the history, textual research, biblical theology and dogmatics of every institution of note in Europe and America. The non-critical views have been defended by a noble body of men, of whom Professor William Henry Green of Princeton was the last notable example. That they have been displaced by more satisfactory conclusions is the inevitable result of facing the facts which the Bible presents in such convincing way. Even Dr. Orr, whose "Problem of the Old Testament" was hailed as a defense of the traditional view, accepts practically every principle of the critical school, and contents himself with the task of pointing out with admirable cogency the vagaries into which un-

licensed and fantastic types of criticism may be betrayed. In this he has rendered excellent service to the cause of sound biblical study.

In company, then, with that group of biblical students who accept the legitimacy of the historical method as applied to the Old Testament, I believe that this collection of books is inspired, as the product of the spirit of God working in the lives of prophets, priests and sages during the period of Hebrew and early Jewish history. But the inspiration consists not in magical qualities discoverable in the books, but in the characters of the men themselves. Their lives lie behind their messages, and in most cases their messages preceded the records which the Bible furnishes. In these volumes, then, we have the report of their dealings with God, and their efforts to realize his plans for the times in which they lived.

The purpose of the Old Testament writers was not to write history but to interpret such historical facts as seemed to them to have special religious significance. Their records of the past, therefore, are very fragmentary and unsatisfactory to the mere historian. They leave out much that he wishes to know, and they often seem indifferent as to whether one or another of variant narratives which they record may be the correct one. But in every case their purpose is plain. They wish by every account recorded, whether of attested fact, of ancestral tradition, or of prehistoric legend, to illustrate the divine purpose. In the books, such as Judges, Samuel and Kings, which deal largely with past events in the life of the nation, we have the use of history as a method employed by prophets in teaching religion to their contemporaries. In the later chapters of Genesis we have the employment, by the same men, of traditions, evidently sufficiently authentic, but even more fragmentary, regarding the patriarchal heroes, the founders of the nation. The purpose is the same, the emphasis being placed upon the character of God and the qualities he desires in his children. In the earliest chapters of Genesis we have the use of Semitic world-stories of creation and primitive times as vehicles of religious instruction, not for their own sakes, but because their popular character made them useful for instruction. In the Chronicles and Ezra and Nehemiah, the priestly writers portrayed the experiences of the past with their emphasis upon the value of ritual as an aid in religion.

I believe that Moses was the leader of Israel from Egyptian bondage, the maker of the nation in the sense that he gave it its first consciousness of unity and purpose, and its earliest law giver, in whose name all subsequent legislation was enacted. That he was the author of the three codes of law, which every scholar recognizes in the Hexateuch, cannot be maintained in face of the materials which those successive codes reveal. That the primitive institutes given by Moses were gradually enlarged in the experience of the nation, the "Book of the Covenant" emerging in code form in the early royal period, the Deuteronomic law in the reformation of Josiah, and the Priest Code in the days preceding Ezra is the accepted view among Bible scholars merely because it best accords both with the contents of the codes themselves and with the history in which they appeared. Moses was thus not merely the transmitter of this law to ancient Israel, as the Jews insisted, but its real law-giver, in the sense that he so shaped its ideals that all

later enactments bore the stamp of his personality and were published in his name.

I believe that David was the "Sweet Singer of Israel," who as the composer of certain hymns or psalms set the type of sacred music in the nation, and ultimately left his name to that collection of prayers and praises gathered at first perhaps for the second temple, and ultimately elaborated into the five books of psalms in our present book of that name. That he was the composer of many of these hymns it is impossible to affirm. The titles are late and untrustworthy. But that he had some genuine part in establishing the ritual of religion seems clear.

The Wisdom books, Job, Proverbs, Ecclesiastes, are by unknown authors. The tradition of Solomon's connection with them probably approaches nearest to reality in the case of Proverbs, and shades off into the fantastic beliefs of late centuries which credited him with the authorship of the Greek works, the "Wisdom of Solomon," and the "Psalms of Solomon."

I believe the book of Daniel to be an apocalyptic work of the Maccabean period, attributed to an ancient prophet in order to give the greater force and value. This view is now so generally accepted, even by such conservatives as Sayce and Zahn, as to make a bare reference sufficient.

I believe that the prophets, among all the teachers of Israel, constitute the great central guiding and uplifting force of the Old Testament. At first, as in the days of Samuel, they were rough and illiterate men. In such times as those even of Elijah and Elisha they still resorted to strange methods of incitement such as minstrelsy. They wrought cures and performed other wonders, as means of attracting attention and attesting their authority. But as time went on they rose to higher levels. With Amos and Hosea, Isaiah and Micah, Jeremiah and the prophets of the Exile, they reached their highest power. They preached and wrote, they rebuked and pleaded. They taught the great truths of the unity, personality and holiness of God. They lifted Israel from ignorance to knowledge, from savagery to humanity, from absorbed self-interest to some conception of the purpose of God. Sometimes they were well-known public leaders, as was the case with Amos and Isaiah. Sometimes they were unknown workers, who only left their written word for others to read, as with the Evangelical Prophets of the last part of Isaiah, or the unknown voices of the second and third parts of Zechariah. Sometimes they used the facts

of past, present, or future to enforce their message, as Hosea and Zephaniah, and sometimes they constructed parables to illustrate their meaning, as with Ezekiel and the author of Jonah. But in all this work they were bound together in a singular unity of purpose. They kept in their hearts the glow of the Messianic hope. Their Golden Age was yet ahead. One greater than the greatest was still to come. And thus the Old Testament, with its many varieties of utterance, and its many differing values as an interpreter of the Divine Life, has the unique function of recording the life and thought, the prayers and hopes of a people through whom a yet grander disclosure of God's life was to be made. The work of the Christ was forecast there, not so much in type and symbol as in the great forward reaching hopes of Israel's highest and best. So that when Jesus came he stood beside the canvas of Old Testament history and prophecy and said to the Jews, "You search the Scriptures, for in them you think you have eternal life. They are they which testify of me." Then he added, sadly, "But you will not come to me that you may have life."

In the foregoing statement I have summarized the most important points in my view of the Old Testament. These views I have held and taught, in the class-room, upon the lecture platform, and in the press. To those who have known me in any of these capacities the matters I have set down are commonplaces. I have never had one set of opinions for the class-room and another for the lecture-hall. Wherever, even in preaching, I have had an occasion to deal with these matters a plain statement of my understanding of the Scriptures has never been withheld.

I am only concerned, in closing, to point out the purpose I have in seeking so personal a statement. It is not to argue the views set down. It is not to attempt to vindicate them, and show why others seem to me less convincing. It is merely to register them, and then to ask the question, Is one who holds these views disloyal to the Bible and out of harmony with the spirit which moved the fathers of this reformation? In other words, do the men who hold the more conservative opinion, as well as those who occupy more radical ground, regard each others' opinions, and such as I have here registered, as consistent with a saving faith in the Lord Jesus Christ; and in the Bible as the word of God? I do not believe that any theme of greater moment confronts the Disciples as they approach the Centennial of the Declaration and Address.

HERBERT L. WILLETT.

Education and National Character.

It is remarkable to how considerable an extent the literature of religious education has taken form within the past five years. It will be remembered that it is just about that length of time since the Religious Education Association was organized in this city with a great convention of which the leading spirit was the late President William R. Harper. That was a very notable gathering, consisting of university and college presidents, pastors, Sunday-school workers, missionaries, and others engaged in religious activities, as well as those technically concerned with secular education. From that time on the work of the Religious Education Association has grown steadily, each year marked by a convention whose theme was related to the dominant purposes of the organization. Such topics as "The Aims of Religious Education," "The Materials of Religious Education," and "The Bible in Practical Life," have been handled in series of masterly addresses and are now accessible in the various annual volumes of the Association.

The last convention, held at Washington, dealt with the theme, "Education and National Character," and its chief utterances have just appeared in the annual volume under that title.* This volume is an admirable companion to those already published. It was especially appropriate that the convention, dealing with the relation of education to national character, should be held in the

capitol of the nation, and one of its important features was the public reception at the White House addressed by President Roosevelt. Among the themes considered are "Enlarged Ideals in Morals and Religion," by President King; "The Universities and the Social Conscience," by Professor Peabody; "The Significance of the Present Moral Awakening in the Nation," by Dr. Abbott; "The Place of the Religious Education Association, the Life of the Nation," by Professor Coe; "Religion in Public School Education," by Professor Votaw; "The Pastor as a Teacher," by Rev. Floyd W. Tomkins; "Why College Men Do Not Go into the Ministry," by Professor Mathews; "The Annual Survey of Progress in Moral and Religious Education," by President Hodges, and others, to the number of some thirty. These addresses make the volume a veritable treasure-house of valuable information and inspiration for the work of religious instruction and especially upon the general theme of national character. This volume, like those who have preceded it, ought to be in every public library, as well as on the shelves of ministers and teachers.

Preparations are now far under way for the sixth annual convention of the Religious Education Association which will be held in this city February 9-11, 1909. Professor Peabody of Harvard is the president, and has already outlined a most attractive program on the general theme of "Religious Education and Social Service." He was present in this city at a gathering of one hundred prominent business and professional men last week, and gave an address upon the general features of the Association and especially upon the work of the coming convention which was felt by those who heard it to be a rare and uplifting utterance. The personnel of the coming convention will be of a very high order. The speakers include some

*Education and National Character, by Henry C. King, Francis G. Peabody, Lyman Abbott, Washington Gladden, and others; Chicago; Religious Education Association, 1908. pp. 306; \$1.50.

ciation may be secured from its headquarters in this city, and every active Christian worker in the field of education will wish to know what its departments of activity are and how it may assist him in the work he has to do.

Mr. Moninger's Conception of Our Plea.

Last week we considered Mr. Moninger's conception of the church. We might have said that he did not describe the church but rather the Disciples of Christ who are but a part of the church historically considered. Mr. Moninger's book introduces many ideas that are the peculiar property of our own movement. This is well, though it is always well to distinguish between John's word and that of Alexander Campbell, or Paul's word and that of Ben Franklin. As so many references in the book are peculiar to our movement and are dragged into the book on the New Testament church by the ears to satisfy a demand that exists in some quarters, it were well to examine the conception of our plea which Mr. Moninger proposes to teach to our future teachers.

Recently on a railway train enroute to the National Convention, we engaged an evangelist in conversation. He had a great human heart when he was not theologically minded; but once with the sword of his theology in his hand he hewed about him so recklessly as to kill both Amalekites and Israelites. We asked him when the church began. He replied promptly, "On the day of Pentecost." "Where do we find the church today?" we queried. "Why, we are it," was the confident reply. "Is the Methodist church a church of Christ," I asked. "Certainly not," was the response. Questions followed in which he made plain that no church was a church of Christ unless it baptized by immersion and wore the name Christian on the door-plate. We then asked, "Where was the church between 300 A. D. and 1800 A. D.?" He hesitated and said he guessed there had not been any church in that period. We urged, however, that Jesus had promised that the gates of Hades should not prevail against the church. "Where was the church?" we insisted. After he thought much on this he replied, "The church must have been in its wilderness wanderings." This desperate sally provoked ungodly mirth on our part and the discussion ended.

It will be news to many of our people in the better churches, especially in those numerous churches where the Christian Standard makes no appearance, that we have people who would deny that the Methodists were Christians. It is true, however much we may be ashamed of it, and we occasionally find a preacher who in an excess of zeal doubts the salvation of his good old Methodist mother. When theology so triumphs over the heart, it is so much the worse for theology. Should such a point of view become current instead of being the mere freak interpretation of eccentrics, our movement would be doomed to become as narrow as the Adventists. Its growth would cease and we would be as a convention speaker said, "A body of scholastics holding memorial services."

We scan Mr. Moninger's book anxiously to see whether it presents such a point of view as is above indicated. It would be fatal to our movement to have our future teachers instructed in such a point of view. It is incredible that Mr. Moninger himself should hold such a position. It would never stand the test of his educational experience. But, strangely enough, he lets no word escape him which would be inconsistent with such a point of view, the reference books he quotes are those that lean most to this side and some of his statements are far from the position of the progressive element of the brotherhood.

In the bibliography given at the end of the different chapters, we note there is scarcely a book that is not published by the Standard Publishing Company. This may account for the absence of certain great names in the bibliography. Mr. Moninger's employer would naturally blue pencil any suggestion that would sell books for the house at St. Louis, or the house at Chicago. Time after time the name of Ben Franklin appears. Ben Franklin probably disrupted more churches than any man who ever preached in our movement with his continual propaganda against organs and missionary societies. He was the life-long antagonist of Isaac Errett of sainted memory. Yet his works with their crass legalism are quoted at the end of a great many chapters. The only works of Isaac Errett that are quoted are his tracts, "Our Position" and "A True Basis of Christian Union." The books of Isaac Errett are unfortunately printed in St. Louis, which renders them impossible for the purpose. Among the books more modern is one by Ashley Johnson, "The Great Controversy" (most suggestive title), and "From Darkness to Light," a book containing the stories of men who left other religious bodies for various reasons and came into our own. Just how such a literature can be a propos to a discussion of the New

Testament church is beyond us. Even in discussing Christian union, Mr. Moninger for some hidden reason fails to quote from the Declaration and Address or even mention it. That document is so liberal as to be heterodox! He quotes nothing from Alexander Campbell. He, too, was a dangerous liberal who was much too generous in his attitude to Christians of the various denominations. In the subject of Christian Union, the best book written in recent years is by Amos R. Wells, a Congregationalist, and is called "That They May All Be One." This book is not mentioned in the bibliography, however.

We have noted that Mr. Moninger shows a point of view in raising such inconsequential questions as the matter of the small "d" which he asserts should be used in writing "Disciples of Christ." In discussing the "divine" creed, Mr. Moninger says, no man rises higher than his creed. Fortunately that is not true. Had not men's hearts always been better than their heads, this old world would have been in a much sorrier plight. Throughout the book, we have Franklinitisms too numerous to be mentioned in particular.

Mr. Moninger is so anxious to make his case at times that he will stretch a point in church history. He says the change of the form of baptism was made in the Roman Catholic church. As a matter of fact, pouring was allowed in exceptional cases soon after the life time of the apostles as is shown by the reference in "Teaching of the Apostles."

The Triangular Congress in Chicago this week is such an occasion as Disciples might long have prayed for. It will be an epoch-making event. We have heard of a number of men who are coming from great distances. Those who cannot attend will, we are assured, follow the progress of the sessions with prayer to God for his guidance in our effort to answer our Lord's great prayer.

Dr. Garrison's Disavowal.

Dr. Garrison, as we believed he would, disavows any part in or approval of the advertising circular of the Christian Evangelist which we criticised recently. We are gratified for the frank statement to this effect in last week's issue of his paper. The more important point of our criticism, however, seems not to have been made clear. We think it is important that it be made clear. The report has gone to the world that Professor Willett does not believe in the miraculous. One of our church newspapers is carrying on a persistent propaganda of this untruth making it the basis of a ruthless persecution of Dr. Willett and an occasion for embarrassing our missionary societies. This newspaper perversely refuses to listen to any statement of the facts but continues to accept headlines of the secular press as higher authority than Professor Willett's own statements. Now the point of our criticism of Dr. Garrison's editorial is that he has fallen unwittingly into the same class as the Christian Standard. We do not think he would give his approval to an advertising scheme to capitalize the popular misinformation and prejudice concerning Professor Willett into an asset for his publishing business and in our criticism we frankly stated so. But, relieving him personally of this charge, it remains true that his editorial referred to, yokes him with Russell Errett in the furtherance of an untruth that is working injury to a brother and jeopardizing the sacred interests of our brotherhood.

This untruth is that Professor Willett does not believe in the miraculous element of the gospel. Dr. Garrison says the Professor is out of harmony with "the great leaders of evangelical thought" in that "they believe in the miraculous element in the Bible including the Virgin birth of Christ, his unique Sonship, his sacrificial death and his resurrection from the dead." The bald point of our criticism was simply that this is not so. Professor Willett is in harmony with these "leaders" in his belief with them in these facts of the gospel. We heard him preach three weeks in an evangelistic meeting last spring in which forty people united with the church, mostly by confession. The constant theme of all his preaching was just this set of facts, "the unique sonship of Jesus, his sacrificial death, and his resurrection from the dead." Within a month in the Christian Century he has answered a direct question concerning his beliefs in the Virgin birth with the categorical reply, "Yes."

Professor Willett's theory of miracles may not agree with Dr. Garrison's or Dr. Moore's or Alexander Campbell's, or "the great leaders of evangelical thought" or even with his editorial colleague in the Christian Century, but what of that? Are we Disciples going to begin, at the end of our first century to make a certain philosophy of miracles a test of fellowship? If so, then let Dr. Garrison and Dr. Moore get together first of all!

We are good natured about all this, but we are intensely in earnest in our effort to quash the propaganda of detraction and disaffection which has too long been suffered by our goodnatured brotherhood. We may have to use blunt language to make ourselves clear but we are in a hurry to get the work done. We are restive under the necessity of engaging in such a discussion at the opening of the Centennial year. We want to give ourselves to weightier issues. We wish the Christian Century to become a factor in working out our glorious centennial aims. But we believe our brotherhood is

more interested in justice than in the centennial, in truth than a triumph, in the unity of faith than a uniformity of creed.

The Christian Evangelist has, with a few exceptions only, a history of kindness and justice. We are jealous for its reputation for fairness. We do not bring any accusation against its editor's intention. But we do say that unintentionally his article was misleading and unjust and we are confident that in the light of our statement of the facts he will do what lies in his power to make these facts known.

The Strength and Weakness of Christian Science

In the religious world, a phenomenon now attracting much attention is the growth of the movement called Christian Science. It seems difficult to get accurate statistics but it is clear that the movement now has thousands of adherents and in the leading cities there are magnificent edifices erected as monuments of the faith of this people. The clientele of the movement is gathered from the better grades of society, many intelligent professional people being included in its ranks.

What are the elements of power which have promoted the growth of Christian Science? It is useless to quote Barnum's suggestion. Christian Scientists may be humbugged in some regards but no movement can make such growth without elements of real power. It will be well if the older religious bodies will recognize this and learn the lesson that lies on the face of the Christian Science movement.

First of all, Christian Science arose as an answer to a great need in our city life. Christian Science is essentially a city movement. It is rarely found in any strength in rural districts. That is not simply due to the conservatism of the agricultural class but to the fact that they do not need Christian Science. Americans live faster than any other nation in the cities. We have become a nation of nerves. Our men are often irascible in their offices and our women hysterical in their homes. Chronic ailments are found on every hand. Worry and hustle have broken up the nervous equilibrium of the city population. These people can get no help from doctors for medicine will not take the place of a healthy mental regime. When people with nerves have suffered with their chronic complaints beyond endurance, when they have, like the woman in Jesus' day, suffered many things from many physicians and grown not better but rather worse, they try quack medicines, spiritualism or anything else that promises them relief. The first great element of strength of the Christian Science is the need that exists for just such a thing.

In the second place, Christian Science has grown because it has in many cases brought results. It is only blind prejudice to deny these results. It is true of course that the same results have for many centuries been achieved at Catholic shrines by faith in the bones of a saint. They have been achieved by a Dowie and by many an unworthy impostor who has still been able to instill in the one healed the essential mental attitude. Not only has Christian Science achieved many wonderful cures, especially in the field of nervous complaints, but it has also helped many a person to bear the burdens of life patiently. Some poor woman with a drunken husband endures his periodical disturbance of the domestic peace rather than violate the cult and either grow angry or come to hate. Triumphantly she keeps her mind from worry and her heart from resentment and hopes to triumph by sheer goodness. Christian Science is strong because it cures disease and helps people to bear the ills of life.

Again, Christian Science is strong because it has some modern theological ideas. Its repudiation of the devil as a co-partner of God in the ruling of this universe is quite in line with modern ideas. Its vague and impersonal picture of the deity quite comports with the point of view of a modern scientist, provided he believes in God. A most interesting line of parallels between Christian Science and the "new theology" could be established, though as we shall see, there are differences even more fundamental than the agreements.

Christian Science is strong because it has a compact and effective organization. Even the pope of Rome allows his priests to preach. He takes the risk of doctrinal divergence within certain limits. But in Christian Science there are no sermons. Only the writings of the founder are permitted. The lecturer is the only free lance and even he must be an individual that has been brought up at the feet of the high priestess. The organization has many an interesting device to secure central and autocratic government which certainly makes for effectiveness in any group that will voluntarily surrender their liberties as Christian Scientists have done. This is why one man in a given city takes up his pen in defence of the

movement and why the movement goes forward with such splendid esprit de corps.

Let us not think, however, that Christian Science is destined to become the national faith in America. First of all it will not because it is not missionary. It has developed a proselyting genius among people already Christian that is the marvel of the religious world, but it seldom wins people to itself that have not already received teaching and membership in orthodox churches. It has no missions among the heathen and no settlements in the slums. It can grow only as the vine wraps itself around the oak. When it undertakes the task of meeting infidelity, it is ineffective and useless.

It will never become the national religion because it lacks the essentially social point of view which the orthodox churches have all received in some measure. It does not feed the hungry save perhaps in its own membership. It has built no hospitals or other philanthropic institutions. The poor must needs pay a high price for a copyright book which contains the key to the scriptures. The total unconcern of the movement for the point of view of the sociologist will work its undoing in the end.

In this connection we must note the mercenary quality of Christian Science. A people who deny the material are very unwilling to accept mental checks. These must be written on paper and signed by responsible parties. The healers charge large sums for their labors. Mrs. Eddy has become through her religious cult one of the richest women in America living in a mansion with all the luxurious appointments of the best in the land. The business policy of the movement has cost it many friends.

It will never be the universal medical practice for it neglects some important facts of experience. Men have experienced healing through the practice of Christian Science. But they have also experienced healing through quinine, or through an amputation. The physician of the past has been unscientific when he repudiated the experience of healing that the Christian Scientist had. The doctor, however, still cures a larger percentage of cases than the healer. To deny the healing power of the physician is to repudiate a human experience covering centuries and reaching into all civilized countries. The true eclectic will use both mental and physical science to meet his need. Both Christian Science and the prejudiced physician are unscientific and both alike will fail to provide a program of health broad enough for the needs of the race.

Christian Science has many weaknesses on the religious side. Its view of the Bible is the allegorical view held by Swedenborg in modern times and by the more numerous allegorical interpreters in more ancient times. It naturally dreads the processes of historical criticism more than the orthodox churches do. When it comes to be seen that the Bible is not a divine puzzle book thrown down out of heaven to be interpreted in these latter days by Mrs. Eddy, but rather a literature of a people historically conditioned, Christian Science will end. The religious creed denies the human life of Jesus, it denies the fact of sin, regarding sin as a delusion the same as disease and it has many other impossible religious ideas. This crude religious program received by intelligent people is a rebuke to the orthodox. If our Sunday-schools had been more efficient as teaching agencies, these people who were trained in them would not hold such crude religious views.

Christian Science, however, is more a philosophy than a religion. Its denial of material reality is held by many adherents of oriental religions. It is an outgrown notion that once circulated in Europe a few hundred years ago. Such a philosophy is suicidal. To deny material reality is to impeach the testimony given by the senses. To do this is to make uncertain the very stuff which is the raw material of our thinking. If our experiences are unreal, our thinking is uncertain or false and even our faith in Christian Science becomes uncertain with all the rest.

What shall we do with Christian Science? Certainly not call it names. Our first task is to appreciate it. Then we must appropriate the true for all truth is ours. The Emanuel movement in Bos-

ton and the work of Bishop Fallows in Chicago are interesting experiments in this line. When we earn to do for our members all that Christian Science can do and in addition allow them the service of their family physician, we shall no longer lose valuable people who shall no longer perform social service. Instead of oriental imaginings they shall have the human and sympathetic point of view of Jesus who instead of denying sin and disease, fought and overcame it.

Growing Old Gracefully.

In every country it is the custom for young men to respect age and experience. Among the ancient Hebrews, a man was not to take part in any discussion until fitted by the experiences of a long life. It was a daring suggestion of Joel that the young men should see visions while the old men were dreaming dreams. In modern life we esteem every man for his service. If old men are valuable for counsel, yet are young men fitted for war.

In our church are many old men who are fathers to the young preachers. The figure of Father Moore will be missed when the sad day comes when he is no longer seen in our convention lobbies. With fine tolerance he excuses the departures from tradition in young men. With fatherly feeling he gathers them around him for counsel. If his words do not always meet the approval of the young men, his good heart never fails to command friends. There are other great and good men who have walked with the fathers. They remain to this day to link up this present with its burning problems to the long ago. Most of them have grown old gracefully. As fruit mellows with the decline of the summer, as old wine is better and old violins sweeter, so these old men have grown in the Christian graces and leave a sweet perfume in the spiritual atmosphere wherever they go.

This being so we are rudely shocked when one of our old and revered leaders fails in his love for the younger man and displays the partisanship of a college freshman at a football game. Such a shock is that which comes in the demand of Professor Radford in the Christian Standard that some men shall be barred from the Centennial program because of alleged heresy. The Professor has taught young men these many years. He ought to know that this method would never stamp out heresy in a college, much less in a great church. Or does the Professor forget that dramatic day in his own youth when he first advocated evolution at a college commencement and the president must needs answer him, though he had to throw away a well-prepared speech on another subject to do so? Or does the Professor forget that his heresy was such a menace at one time that a conservative colleague was given him to save the faith in old Eureka? Will the Professor try to recall whether threats of excommunication ever daunted him in those heroic days of heresy?

Professor Radford has never attended a great university. The problems of our young men cannot be clearly known to him. A host of former students will believe that he has spoken with no clear vision of the issues. But they would rather he would not speak. They will not believe until the last extremity that old age has soured instead of sweetened their former teacher; but a few more bitter demands like this one and they must yield reluctantly.

It is a blessed art to grow old sweetly. Most of us will have to grow old sometime. May we all preserve a clear memory of the heresies and mistakes of youth that another generation be not unjustly judged.

The Elections.

The election of Mr. Taft to the Presidency brings to that office one of the best prepared men who ever entered it. For years Mr. Taft's experiences have been in the line of development for this high responsibility. His legal, judicial, diplomatic and secretarial positions have acquainted him with the many sides of public life and he enters the presidency as if to the manor born. His campaign was active but not spectacular or sensational. His utterances on the stump were singularly well balanced for the heat and strenuousness of the canvass. No doubt he will surround himself with wise and able counsellors. The temper and policy of the Roosevelt administration will be continued as well as it can be continued with Roosevelt left out. The business interests of the country will know what to count on and we may look for an immediate revival of business and probably, as is nearly always the case, an inflation of it. It is gratifying to know that the campaign has been carried on in a wholesome temper and that neither of the leading candidates has been besmirched with mud. The disclosures of Mr. Hearst and the

participation of President Roosevelt afforded about the only excitement in the campaign. Nevertheless Mr. Bryan met with vast crowds wherever he spoke. Evidently the people respect him as an orator if they will not vote for him as president.

In Illinois the contest for the governorship was waged with more heat than that for the presidency. Mr. Stevenson's candidacy gathered to its support the large element of disaffected republicans. Ex-Governor Richard Yates in his campaign for the republican nomination had stirred up bad blood against Governor Deneen and the present governor's campaign was not able to effect a reconciliation. As a result Deneen ran far behind Taft and it looked for awhile as if he would be defeated. The down state vote, however, came to rescue him from the Chicago slump. This was a singular reversal of his first candidacy when he outran even Mr. Roosevelt in Illinois.

The election of John E. W. Wayman to the States' Attorneyship of Cook County came as a surprise to most people. At last reports his plurality is placed at 40,000 over Kern the Democratic candidate. The reform leaders of Chicago had taken a strong stand against Mr. Wayman on account of two facts, first, that his nomination was involved in fraud at the primaries and second that his campaign against Healy for the nomination was made on the Sunday closing issue with Wayman backed by the United Societies. Both Mr. Kern and Mr. Wayman were recommended by the United Societies for election. Many good men felt that the backing of a candidate by the liquor interests was a sufficient argument against good men's supporting him. Evidently not so many felt this way about it as was imagined. We still hope much from Mr. Wayman. He is a member of the Christian Church, though not in Chicago. He graduated from Bethany college. A brother, J. C. Wayman, is a member of the Memorial Church of Christ in Chicago. A man of such antecedents and connections can hardly put himself beyond the reach of influences for civic righteousness, no matter what his connection with the United Societies may happen to be.

A Big Event in India.

By George W. Brown.

Recently a step has been taken in mission work in India which friends of missions believe will be most far reaching in its effects, and may prove to be the most important move made in missions for many years. It is the reorganizing of historic Serampore College.

This institution was founded by that great pioneer of modern missions, William Carey, along with his associates, Marshman and Ward. Years before they had been compelled to leave Calcutta, but found an asylum in the nearby settlement of Serampore, at that time under the government of Denmark. A few years before his death Serampore College had been organized and its fundamental statutes drawn up, unless a charter granted by the king of Denmark. By the terms of this charter the institution was empowered to give such instruction as is usually given in colleges and universities in other parts of the world and to grant such degrees as are usually granted in Europe and America. A handsome building was erected, and work begun many years before Carey's death, but he never saw his plans fully realized. In fact, they never have been fully realized.

According to the charter, the control of the institution must rest in the hands of the Baptists. But the English Baptists are a broadminded folk, and want to share the benefits of their charter with all Christian India. They desire to have an institution to which every mission and denomination in India may send students who may prepare themselves for leadership. So last March a conference was held, partly in Calcutta and partly in Serampore, to discuss plans for the utilization of the college and its charter. In this conference all the Baptist bodies at work in India were represented, and so were the Disciples of Christ. In all nearly four days were consumed, and a plan was formed to make the school one fitted to meet the ends mentioned above.

It is hoped to equip the college with a suitable faculty and with ample apparatus and library, to put up a number of new buildings, and to form a large endowment. Should these plans be successful, there is no doubt but that independent Christianity in India will receive a great boom, and that the day will approach much more rapidly when the Indian church will be able to stand alone and to make progress from its own strength. A committee to raise the endowment has been appointed and is no doubt now at work in England, and will likely visit America as well.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett.

Dear Dr. Willett: Your querist, P. C. S., whose query you answer in a recent number of the Christian Century, would probably find what he requires in Kautzsch's new translation of the Old Testament. A translation of Kautzsch's Table appeared in the Biblical World some time during the summer of 1895, and was reprinted in the Expository Times for August, 1895. It is adequate and authoritative—or as nearly so as the scholarship of the day can make it.

E. M. T.

Professor Carl Clemen of the University of Bonn delivered an interesting lecture on "The Apocalypse" before the Outlook Club in this city last week. He pointed out the close relationship between the Book of Revelation and the other apocalyptic writings of Jewish and Jewish-Christian nature during the first pre-Christian and the first Christian centuries. He finds that John made use of earlier material which probably lay richly to hand in the profuse Jewish literature of this nature. He gave a careful analysis of the various symbols of the book and their close relation to the political events of the time. Most of these incidents to which reference is made are fairly well known to us. Those which are more obscure do not materially affect the interpretation of the book. Professor Clemen places the date of the apocalypse in the reign of Domitian, during the last decade of the first century.

Dear Brother Willett: In the Christian Century of October 10, page 10, in answer to R. M. H., do you mean to say that there is no convincing evidence of the virgin birth of Jesus? Then what becomes of the evidence as given in Luke 1:26-38? Is it reliable evidence or not? Because little is said of the virgin birth of Jesus and much concerning his resurrection, does this argue that one scripture may be accepted and the other rejected? I fear that your reply to the querist will encourage him to reject the story of the virgin birth of Jesus.

Very sincerely,

Bonham, Texas.

J. H. Rosecrans.

The fact of the virgin birth is not in dispute, either by R. M. H. or myself. The question is rather regarding its importance as an article of Christian faith. The following facts are evident: (1) The narratives of the birth of Jesus do not belong to the common body of gospel material, but are additions to it. Neither Mark nor John contain any record of the event. This does not prove that the records which supply it are unauthentic, but it does prove that a record of the life of Christ like Mark or John was deemed complete without it. (2) No other part of the New Testament mentions it. It was not a theme of apostolic preaching, so far as we

know. It cannot therefore be ranked with the essential elements of the Christian faith. No man in the first generation of believers was asked to give expression to his faith in this fact. (3) In the nature of the case the theme did not lend itself to public testimony. So strange a statement would not only fail of credit with the outer world, but would by its very publicity give occasion to unbelieving and slanderous tongues to speak evil of the Savior and his followers. It was distinctly a truth for the inner circle, the family group of the faithful. As such it still has a value, rather than as an article of faith or a test of orthodoxy or as a theme for public debate.

At this moment there comes to my desk a letter from a consecrated Christian woman, widely known among the Disciples. She writes for personal council on this very point of the Virgin Birth. I venture to quote a part of her letter. She writes:

"I have so many women friends who come or write to me when they are halting in their ways. There are two or three now whom I know have passed through a strong prejudice against Christianity, into admiration for the life of Christ. But their stumbling-block is the birth. Do you think it would be doing harm if I dared suggest to these young friends of mine, who are students in the real sense, that they eliminate from their present study the divine birth, and study the Christ himself? Can I suggest to them that to find the Christ may be easily possible even though they fail to hold the belief in the miracle of the birth? After all it is the life of Christ we need. If I tell them that this other faith (in the miracle) will come later, I put emphasis on what is troubling them and there is danger that they may miss the greater blessing of faith in Christ. May I ask your help?"

This Christian woman has touched the crux of the whole question. Not all truths of the Bible are aids to faith. John distinctly declared that there were many other things not written in his book. Among them was the story of the Virgin Birth. But the things he had set down were intended as aids to faith in Christ. To some minds the Virgin Birth would have such value, to others, quite the contrary. We cannot doubt that this wise and sensitive teacher of youth has chosen the very best course. Teach the essentials of the life, character, message and program of Jesus. In due time all other valuable things will join themselves to this nucleus of faith. If the Virgin Birth finds a place among these added truths, well. If not, it may well wait, in such minds, the fuller vindication of the future.

SOME RECENT BOOKS

Today in Palestine, by H. W. Dunning, Ph. D.: New York, James Pott and Co., 1907, pp. 278, \$2.00.

Dr. Dunning is the author of "Today on the Nile," which has come to be recognized as one of the best guide books to travel in Egypt. He is well equipped to tell the story of Egypt and Palestine in the most useful way for the benefit of those who are journeying through these lands. Dr. Dunning was formerly instructor in the Semitic languages in Yale University, but has, for a number of years, devoted himself to the work of conducting parties of travelers through the Orient. He is well informed upon all the details of history and of the life of the people in these regions. He speaks Arabic with sufficient ease to be independent of that type of information which comes from local sources and is deemed sufficient by many travelers through the East. The present volume is handsomely illustrated with a large number of photographic scenes from different sections of the Holy Land. It suggests the best method of seeing Palestine, beginning with Jerusalem, going southward to Hebron and then to Jericho and the Dead Sea, and afterwards northward by camp through interesting sections of Syria. The final chapter gives a resume of Palestinian history and furnishes some admirable suggestions to the traveler who is contemplating a trip to Palestine.

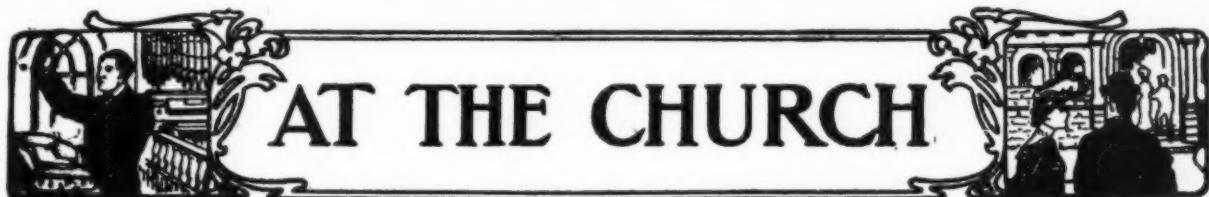
The Pilgrims, by Frederick A. Noble, Boston, the Pilgrim Press, 1907, pp. 465, \$2.50 net.

Dr. Noble was for many years the pastor of Union Park Congregational Church in this city and still holds an emeritus relation with that church. He is the author of several books, but this is the most ambitious and satisfactory work he has written. In it he traces the story of the Pilgrims both on English and American soil and considers those elements which the Pilgrims added to the American

character. When one takes an inventory of the factors which have made up the national life, he recognizes that perhaps the most controlling and formative of all of them has been that which issued from the Pilgrim Colony of New England. These men, who crossed the Atlantic in the Mayflower, were of the finest type of English yeomanry. They were young men, many of them graduates of Oxford and Cambridge, and all of them devoted to the ideals of protestantism for which they had already suffered in their home land. The story, in its general outlines, is very familiar, but its more detailed recital forms one of the most interesting chapters in the history of American religious life. Dr. Noble, both in training and temper, is admirably fitted to tell this story, and he has devoted a number of the leisure years of his residence in the East to the accomplishment of this task.

Turkey and the Turks, by W. S. Monroe, L. C. Page and Co. Boston, 1907, pp. 324, \$2.00.

No government is attracting more attention just now than the tottering empire of Turkey, with its many but decreasing provinces, its miscellaneous population, its curious customs, and its one aggressive feature of Mohammedanism. Mr. Monroe has told the story of this curious people in a most readable and informing volume, which not only describes the land of the Ottoman Empire but gives some history of the rise of this remarkably complex government, of the manners and customs of the different groups of people who make up its races, of the court intrigues and embroglios which have made exciting the recent history of the land, and something of the prospects for the future, considering the rapid invasion of the empire by European ideas. The book is embellished with a large number of photographs of persons and places of interest.



Sunday-school Lesson.

Herbert L. Willett.

THE SHEPHERD.*

As we noticed in connection with the lesson for October 25; which was itself a psalm, these poems are found in that collection of the prayers and praises of Israel which goes by the title of the Book of Psalms. In some connections it is called the Psalms of David, and David's connection with many of the poems that make up the book is recognized in their titles. The psalms were not composed by any one person, although nearly one-half of those which have survived to us in that book are entitled Psalms of David in their superscriptions. This points clearly to the fact that David was believed to have been the composer of a number of these poems, and thus stood as the representative of this sort of composition, just as Moses' name is connected with the law, Solomon's with the writings of wisdom, and Isaiah's with prophecy.

The Book of Psalms.

The Book of Psalms is divided, in the revised version as in the original, into five books, perhaps under the influence of the "five books" of the law. Each of these books closes with a doxology which is not a part of the psalm, but is a separate statement giving the proper sentiments at the end of each of the collections. Many of the psalms have superscriptions, some of which tell the supposed author, some the circumstances under which the psalm was believed to have been composed, and others still the tune to which it was sung or the instruments upon which the accompaniment was played. These superscriptions are not a part of the original psalm but were added by Jewish editors at the time the book was compiled or later. In its present form it is probable that the psalms were gathered through many generations from all parts of the nation and all types of religious life, precisely as hymns are now composed by Christians of various points of view and circumstances. The reason why any particular psalm found its way into the collection was probably because it had become dear to the hearts of the people in their worship, precisely as hymns are chosen from earlier collections today.

The Great Hymn Book.

It is probable that the earliest formal collection of Psalms was made for use in the Second Temple, and, as David was known to have been a singer and minstrel and there were already extant many psalms and hymns which were attributed to him, the collection which grew from generation to generation, as new sections were added to it, gradually took his name and is known, both in the New Testament and by us, as the "Psalms of David." The Book of Psalms was used not only by the later generations of Old Testament worshipers in the public service, but also by the Jews of our Lord's day and by the early Christian church. It is perhaps the most conspicuous collection of hymns in the world. Many of its poems have been taken over almost without change into hymn books of the Christian Church, and even tunes have become familiar through their use with a certain Psalm, as the tune "Old Hundred," which was composed for the 100th Psalm.

David and the Psalms.

The relation of David to the psalter is a question of considerable difficulty to the Bible student. Opinions differ all the way from the acceptance of the entire seventy-two psalms which bear his name, to a practical rejection of all connection between David and any of the psalms which we now possess. Yet it is not denied by any competent Bible scholars that David himself was a composer of songs of this character, the only question being whether those that we now have are any of them actually his work. A moderate and satisfactory view is that some of these psalms in our present col-

lection are undoubtedly the work of this psalmist king, and one always likes to believe that among these Davidic hymns, the Twenty-third Psalm finds its place.

A Psalm of Experience.

At first thought, such compositions as the "Shepherd Psalm" would seem appropriate to those early days of David when he was a shepherd on the plains of Bethlehem, keeping the flock of his father, Jesse, on those very up-lands, where, in later years the shepherds watching their flocks by night heard the song of "Peace on Earth, Good Will to Men." But it is quite clear that the author of this psalm was one who had gone through long experiences and had undergone many sorrows. No light-hearted youth like the David of Bethlehem days could have composed these words. It is more likely, if it be a psalm of David's, that it belongs to the period of his enforced exile from Jerusalem at the time of Absalom's rebellion, and recalls something of the sadness of his heart, not unmixed with deep gratitude, that in all his troubles God had been his shepherd, leading him through devious ways, but still guiding him in love and sympathy. The table spread in the presence of his enemies may perhaps refer to the timely assistance brought him during his sore distress in the wilderness after his flight from Jerusalem. But it is more likely that the psalm is a record of the psalmist's trust in God in all the perilous and trying times of a long and eventful life.

Shepherd and Sheep.

It is not strange that a psalm like this should have found its place in the heart of the universal church. It is not only true to the daily experience of shepherd and sheep in the East where the most intimate sympathy exists between the two, but also it admirably describes the union of heart between God and his children. In such a relationship there can be no permanent want. The pastures are abundant and fresh. The waters are not turbulent and terrifying but quiet and clear. Weariness is forgotten in the restoring and encouraging presence of the shepherd. The best paths are chosen, straight paths, as far as the rough country will permit, because the shepherd's name and honor are pledged to the most careful attention to his flocks.

The Shadowed Path.

Even when the path lies through deep valleys of gloom and terror where wild beasts may lurk on either side, there is no fear since the sheep trust their shepherd; and for the child of God there can be no danger even in death, for the Father is there guiding and protecting. In times of distress and opposition, sudden and unexpected relief is discovered and hunger is appeased by plentiful supplies in the very presence of foes. The festal oil is not forgotten and the cup of blessings is more than full. Who would not rejoice in such comforts as these? Who should not find satisfaction in the guidance and comforting presence of such a Shepherd-Father? In the fold of the shepherd the sheep may hope to dwell for many days. In the sanctuary of God the worshiper finds his true home and nope; and in the presence of God in the Upper Fold, there are joys and compensations which await him forever.

Jesus the Good Shepherd.

The Twenty-third Psalm is beautifully appropriate to the life of the Orient. There, shepherd and sheep know each other with an intimacy which is impossible in the West. Jesus used this beautiful figure in describing his own relationship to the sheep, (John: 10), and of him, as of the Heavenly Father, the words of this psalm are appropriate. He is the Shepherd and Bishop of Souls.

Daily Readings.

- Monday.—The Father God. Deut. 32:1-6.
- Tuesday.—The Father's Goodness. Exodus 34:1-10.
- Wednesday.—The Father's Love. John 3:11-21.
- Thursday.—The Father's Gift. 1 John 5:1-12.
- Friday.—The Father's Glory. Exodus 24:9-18.
- Saturday.—The Father's Comforter. John 14:16-26.
- Sunday.—The Father's House. John 14:1-14.

*International Sunday-school lesson for November 15, 1908: "The Lord our Shepherd," Ps. 23. Golden Text: "The Lord is my shepherd; I shall not want." Vs. 1. Memory verses, 1-6.

TEACHER TRAINING COURSE

By H. D. C. MacLachlan.

LESSON 2. HISTORY OF RELIGIOUS EDUCATION.

I. DIVISIONS. In the Jewish-Christian line of descent education and religion have always been closely associated. The history of this connection is long and interesting and helps to a better understanding of its modern developments. For the sake of clearness we may divide it into four periods:

I. PRE-CHRISTIAN (Hebrew).

II. EARLY CHRISTIAN. (a) Apostolic; (b) Post-Apostolic.

III. MEDIAEVAL (Catholic).

IV. PROTESTANT (a) Before Sunday-school organization; (b) After Sunday-school organization.

II. RELIGIOUS EDUCATION AMONG THE HEBREWS. This extends from the beginnings of Hebrew history down to the present time. We are concerned with it, however, only up to the establishment of the first Christian churches. It has two divisions:

(1). BEFORE THE EXILE. From the beginning there was no distinction between religious and secular education. The lesson material was the law, written or unwritten, and the history of God's gracious dealings with His people. (Deut. 31:9-13; 4:9; Ex. 12:26, 27.) Parental instruction was the rule (Deut. 4:9; 11:19, 20; 32:46), but private teachers seem to have been sometimes employed (2 Ki. 10:5.) Even "the little ones" were taught the law (Deut. 31:9-13; Josh. 8:30-35.) The priests were occasionally engaged in teaching (Mi. 2:11). Under Jehosaphat and Josiah public instructors drawn from the priestly caste were sent on a tour of instruction through the country (2 Chron. 17:7-9; 2 Ki. 22 and 23 chaps.).

(2). AFTER THE EXILE. During the years of exile the Jews learned the value of education as a religious and national asset and acquired a greatly increased reverence for their sacred books, especially "the law." Soon after the return Ezra held a great educational convention in Jerusalem at which "the book of the law" was publicly read and translated from the original classical Hebrew into the Aramaic vernacular (Ez. 8:1-8). Thence sprang a new educational era among the Jews. The class of "scribes," or men learned in the law, arose and became a great power. The synagogue or meeting house was instituted in which regular instruction was given in the Hebrew language and in the law. Later under the influence of the Alexandrine schools provision was made for the instruction of the young. Latterly every synagogue had its attached school. A graded system was in use. Girls received private instruction. In the time of Christ there were four classes of schools: elementary, synagogue, the higher schools (as those of Hillel and Shamai) and the famous Sanedrin. (Lightfoot). Small parchment rolls were used by the children as text-books. The method was by question and answer.

III. EARLY CHRISTIAN. (1). APOSTOLIC. The first Christian churches following the example of the synagogue were teaching institutions. Jesus' last commission to his apostles was to teach

(Matt. 28:30). The teaching function was accorded a high place in the church (1 Cor. 14:9; 1 Tim. 4:11; Heb. 5:12; Col. 1:28). The earliest preaching was chiefly teaching (Acts 5:42; Col. 1:28; the sermons in the Acts). A special set of officers were called teachers (Rom. 12:7; Eph. 4:11; 1 Cor. 12:28). One of the qualifications of bishops or overseers was their "aptness to teach" (1 Tim. 3:2). False teaching was one of the grave dangers of the infant church (2 Pet. 2:1; Tit. 1:11). The instruction consisted of (a), oral instruction in the gospel facts and (b) the reading and Christian interpretation of the Old Testament (1 Cor. 11:23-25; 15:1-8; Acts 8:30-35; the epistles generally.)

(2). POST-APOSTOLIC. In this period appear the earliest religious schools as distinct from the regular church-meetings. They arose from the necessity of providing suitable religious instruction for those who wished to become members of the church. These persons were known as catechumens and the schools as catechetical schools. The course covered two or three years and was the regular preparation for adult baptism. Both adults and children were included, the former being the heathen converts who had no previous Christian training, the latter being the children of Christian parents baptized in infancy. One of the most famous of these schools was that of Alexandria, which for long exercised a powerful influence in the church. Another was at Antioch. These two schools in addition to the catechetical work, gave advanced instruction in the Christian religion. It was not uncommon also for strong churches to have attached schools, in which general religious instruction was given to the young. At least two councils of the church made the establishment of such schools compulsory on pastors and bishops.

LITERATURE: Haslett's "Pedagogical Bible Schools"; Bingham's "Origines Ecclesiasticae"; Candler's "The History of Sunday-schools"; the various Encyclopedias and church histories, especially Hastings' Bible Dictionary and Schaff Hertzog Encyclopedia of Religious Knowledge.

QUESTIONS: Into what periods may we divide the history of religious education? What are the two divisions of Hebrew education that concern us? What was the lesson material of the Jews? What educational movement took place under Jehosaphat and Josiah? What were the "schools of the prophets"? What part did Ezra play in the educational revival after the exile? What were synagogue schools? What were the four classes of schools in the time of Christ? What is the next period and how is it divided? How was the teaching function regarded in the Apostolic church? What was the nature of the earliest preaching? What important class of officers were recognized? What were the catechetical schools and how did they arise? Name two of these schools that were especially famous. What other religious schools also existed in this period?

THE PRAYER MEETING

By Silas Jones

Right Use of the Lord's Day. Topic, November 11. Rev. 1:10; Matt. 12:1-13.

The rest day has been the subject of legislation from a very early date. Many peoples have had laws respecting it. Rest was enjoined upon the Israelites on the seventh day for social, humane and religious reasons. The slave and the beast of burden shared in the benefits of the Sabbath. The Israelite was admonished to observe the Sabbath as a memorial of his days of servitude in Egypt and thus retain a vivid consciousness of racial solidarity and religious ideals. The sacred day was a reminder to the people that they had covenanted to serve a holy God.

"Mercy, Not Sacrifice."

The formalists of the New Testament times had forgotten the spirit of the Sabbath law. They thought of the statute first and of men afterwards. Jesus reversed this order. Laws and institutions are made for man, and when they are used to deprive man of his rights, it is time to ask whether there is not something wrong with the law or with the manner of its enforcement. Jesus quotes Hosea against his opponents. The prophet had to deal with men corrupt in life and unjust in their treatment of the poor, who nevertheless thought they could appease the wrath of God by presenting beasts at the altar. He denounced them as enemies of true

religion and ridiculed their heathenish worship. The example of the prophet and the authority of Jesus warrant us in believing that unrighteous men who profess great reverence for the Lord's day are proper objects of ridicule. We are untrue to our Lord if we allow the sacred day to be abused by such men. They bring into disrepute the efforts of good men to secure for the day the recognition that it should have in a Christian nation. We are bound by every tie that unites us to our Lord to let the world see the difference between a formal and a genuine Christianity.

Men and Sheep.

"A nation that neglects the Sabbath soon sinks into barbarism or ruin. Civilized man cannot bear the pressure of seven days' work and worry in a week." Thus wrote Edmund Burke. And Dr. Chalmers said: "I never knew the man who worked seven days in the week without becoming soon a wreck in health or in fortune, or in both." From the Encyclopedia of Social Reform: "As a matter of fact, leaving out England and America, where there has been less need of legislation on the subject because of the prevalence of Sunday rest, the main efforts for legislation forbidding or limiting Sunday labor have come from working men themselves, through their trade-unions and the Socialist and Labor parties. In most countries they have done far more for it than the church. On the continent the prevalence of Sunday labor has been a subject of

general and bitter protest. Even in the United States of late years Sunday labor has in many ways much increased." The facts mentioned in this quotation suggest one use of the Lord's day. We can create sentiment in favor of legislation for the protection of those who will be driven to work seven days in the week if the state does not come to their aid. There is work that must be done on Sunday. But we have a right to ask whether it is men or sheep in the minds of those who demand seven days of labor every week from their employees. The deed of mercy must be allowed; we must fight the demand of greed.

A School Day.

We as citizens legislate for the protection of the weak in their right to a day of rest. As Christians we use the day for placing

before the men the claims of Jesus Christ. A Sunday of idleness may be worse than a Sunday of toil. Accidents on Monday tell the story of Sunday carousals. Men are not free until they have the truth in their hearts. The large proportion of nominal disciples in the churches emphasizes the need of instruction for church members. Worship will be full of superstition if the worshippers are not taught the character of the God whom they seek to honor. The home and the Sunday-school have given to them in the Lord's day an opportunity for impressing upon the children the truth as it is in Christ. To avail themselves of this opportunity neither institution is required to repress the joyous feelings of child life. If the child is loved as Jesus loves him, what he learns about Jesus will add to his joy.

The Ministry of Life

By Rev. Parker Stockdale

(Concluded from last week.)

It hurt our feelings to cut Mr. Stockdale's address in two. Only the necessities of our space justified us. The address was prepared to be spoken and we would advise our readers to go back to last week's issue and "get a good start" rather than to attempt to "hitch on" when the speech is moving at such speed.—EDITORS.

Next: Jesus is the creative person. Christianity blossomed out of his heart, and all happy life has come from the grave of our risen Lord. The New Testament with its heroic personalities, its divine ideas and ideals, its power and regenerating influences, grew out of the mind and heart of Christ—the new humanity began in him. Christianity has its organizations but these are imperfect—Christianity has its person and he is dynamic and creative. There is a doctrine of the Christ and the Christ declared a doctrine, but after all the every-day Christian life grows out of a personal fellowship with the Son of God.

But warm, sweet, tender even yet.

A present help is He

And faith has yet its Olivet

And love its Galilee.

Jesus made everything center in himself. This was the original and distinctive significance of his ministry. With unprecedented audacity, masterful self-confidence, and supreme personal authority he announced himself to be the way, the truth and the life. With serene and quiet power he asked men to follow him, to love him, to suffer for him, to live and die for him. He gave not a philosophy of life, not a system of thought, not a set of rules for action, but without hesitation he offered himself as the sum and substance of all truth and goodness. He said: I if I be lifted up will draw all men unto myself. No man can come unto the Father but by me. It is eternal life to know God and Jesus Christ whom He hath sent. Whosoever believeth on me hath eternal life. I am the resurrection and the life, he that believeth on me shall never die. What a stupendous and unparalleled emphasis upon the personal element and claim.

Brethren, this personal note must be sounded again, for it is the key-note to which is set all the song of Christian joy and service. We must get back across the creeds and ecclesiasticisms of humanity and history—back to the presence of the Great Person. Then we shall see how the Christ living in us creates the Christian life and this life finds its ultimate and essential expression in service—a ministry of life where one gives not simply his money, his influence, his time, but himself in the complete consecration of all his personal powers.

Again: Our ministry in life to be Christian must be a social service. After coming to see the real doctrine of greatness through service, after discovering that the higher and larger life comes through the loss of the selfish and lower one, and coming to understand that this service and sacrifice must be personal and spontaneous, it is now necessary to see that the world must have a vital realization of this service in all the relations of life. Our ministry is not of the cathedral and monastery. It is true that often we must go to the mountain tops of transfiguration for vision and interpretation, but these altitude experiences must come to worthwhile work in the shadowed valleys where live the sick and sinful. Our service is in field and factory, marketplace and fireside. We are ceasing to make the traditional and superficial distinctions between the sacred and secular. All days are holy days, if we do some useful work. All places are holy places if men, women and little children receive there the benediction which comes through the living min-

istry of a loving Christian. The old sacerdotalisms, cold, hard, exclusive and aristocratic, formulating the false dualisms of holy church and sinful world, living Christ and written creed, reverent worship and slavish work, a visionary Christianity and a solid science, are passing with the growing vision of a practical every-day Christianity in all the walks and ways of men. The world is Christ's workshop, the commonest work is Christ's service, and science is one of the highways leading towards God's love and truth.

Jesus dignified all useful labor at the carpenter's bench. He glorified our common duties and taught us that the true ministry of life is doing gladly the work next at hand and heart.

Joy is a duty—so with golden lore,
The Hebrew rabbis taught in days of yore.
And happy human hearts heard in their speech,
Almost the highest wisdom man can reach.

But one bright peak still rises far above,
And there the Master stands whose name is Love;
Saying to those whom heavy tasks employ,
Life is divine when duty is a joy.

Jesus left the temple for the street. He went among the sad and poor, not as priest, not as friend. His only dignity was that born of a serene goodness, his only authority that created by the truth within his heart, and his boundless influence was produced alone by the ministry he wrought among all—the high, the low, the rich and the poor.

The tragedy of the modern church is its failure to minister to the everyday needs of the community in which it is located. Alas for the Christian community which has no ministry in a community which is not Christian. Today we hear much about the problems of our country, especially of the cities. The saloon, the slum, the ignorant emigrant, the labor troubles, the selfishness of the rich and the impotence of the uncultivated poor, challenge the redemptive forces of Christianity and demand the most heroic and gracious ministry since Jesus lived and loved.

In the beauty of the lilies
Christ was born across the sea,
With a glory in his bosom
That transfigures you and me.
As he died to make men holy,
Let us die to make men free.

E. L. Powell says that if today we go into actual life among busy and earnest people two things will be evident: "The demand on the part of the men of the marketplace is for a Christianity that is simple, direct, straightforward, positive and aggressive. Men do not care for the facts with which theology has to do. They do not care for the method of the manufacture of violins, they do care for the music. They do not care for technicalities; they do care for realities. I believe that, if the pulpits of today will bring to men the simple, unadorned Christianity of Christ, the men will hear it. They do not wish to be troubled and confused and vexed by metaphysical subtleties and vain speculations in connection with which there is neither information nor enrichment. Another thing will be discovered. The temper of masculine humanity in the marketplace is demanding that the gospel shall make demands on them that shall be worth while. I believe that one reason why men stay away from the churches today is because the pulpit is bringing a soft and effeminate message to them rather than the virile, heroic

message of the gospel. We invite them to a drawing room when they are waiting to hear the sound of a trumpet summoning them to the battlefield. We play for their amusement upon the flute when they are listening for the bugle. It has always been true in the history of the world that men will answer to the heroic. Jesus made that appeal. He did not say unto men, "Come and be entertained, come and let me play for you and sing for you, come and be charmed by the beautiful things I may say unto you." What was his message? If any man come after me, let him deny himself and take up his cross and follow me. A gas-lighted and flower-scented Christianity does not meet the requirements of masculine humanity, and the pulpit might as well understand now, if it desires to reach men, that it must once again lift up the cross and say unto men, "Here is your opportunity for heroic endeavor and self-sacrificing service in the interest of humanity."

Brethren, we must get the vision of Jesus. Our lives must minister to all. We must get away from all that represents a selfish, ecclesiastical aristocracy into the summer atmosphere of a warm-hearted brotherhood where grow and ripen all the harvest fruits of love.

The parish priest of austerity
Climbed up into a high church steeple
To be nearer to God, so that he might hand
His word down to the people.

And in sermon script he daily wrote
What he thought was sent from heaven,
And dropped it down on the people's heads
Two times one day in seven.

In his age, God said, Come down and die,
And he cried out from the steeple:
"Where art thou Lord?" And the Lord replied:
"Down here among my people."

Beloved, if we are to minister unto Christ we must forever visit the sick, go unto him who is in prison, feed the hungry, give drink to the thirsty and clothe the naked.

Tonight my message is especially directed to the young Christians of our churches. We call them members of the Christian Endeavor Society. Someone has said that human progress is neither rapid nor regular, potent nor permanent for good, when it does not in some way educate and elevate the youth of the race. The Christian Endeavor movement has educated multitudes of young Christians in the message and mission of Christianity. It has given them the true meaning of life, and taught them how to use it. Through its influence they have become disciples of Christ and servants of man. It has put to work in our churches and communities a thousand forces hitherto undeveloped and undirected in the lives of the young. It has kindled a thousand fires of enthusiasm and inspired many to live for Christ and humanity. It has been a mighty force for the promotion of Christian union. Is its work done? Has it

fulfilled its mission? I answer that it has only commenced its working career if it holds within its deepest life the truths proclaimed here tonight. It must not crystalize into a serene self-satisfaction over past achievements. It must not cultivate a spirit of isolation from the church. It must forever remember that it is a movement within the church and for the development of all the powers in the service of Christ. While it must never cease to do the distinctive work which in the past has given to it influence and authority, the time has come as never before when Christian Endeavor must mean Christian service.

During recent times among the Disciples of Christ there has been witnessed an unprecedented enthusiasm in the teaching of God's word. We glory in this and rejoice in the multitude of trained teachers throughout our brotherhood. But I predict a pathetic reaction if we do not now take up the cry for training in the doing of God's work. Our truth must be transmuted into service and our churches must become centers of giving love. Our Christian Endeavor Societies must be trained in all the meanings of the Christian ministry.

The history of the world proves the validity of this law of service. And the history of the race is after all the biography of great souls, and the biography of great souls is the story of those immortals who invested their gifts for the good and growth of all. The fearless men who sailed uncharted seas, the intrepid men who turned virgin soil to sun and rain, the strong men who died for right on a thousand fields of glory, the statesmen who placed right above might and law above greed, the inventors who discovered and commanded the forces of the world, the philosophers who taught the love of truth, the poets who sang gladness into human hearts, the martyrs who in all times and climes toiled, suffered and endured—these are the great men who need no Hall of Fame to perpetuate their memories—they must live not alone in books and bronze and marble, for they live in the world they made better in the hearts they made holier. Leonidas protecting the western world with epic heroism, Socrates teaching a gracious morality in an age of superstition, Moses leading a people to freedom, Pericles consecrating a city to beauty and culture, Paul propounding at the cost of his life a doctrine high as heaven and pure as the dawn, Columbus giving in poverty the untold treasures of a continent, Dante becoming a voice for ten dark and silent centuries, Luther thundering protest against a worldly church, Edison wooing with wizard wisdom the secrets of the electric witch, O'Connell and Henry pleading with superhuman eloquence for the rights of man, the kingly Washington and the immaculate Maid of Orleans holding aloft unstained banners, Raphael glorifying humanity in the apotheosis of motherhood, Lincoln loving a nation into imperishable grandeur, Carey taking the gospel across the seas—these great souls, along with all the unnamed and unnumbered servants of God and man, unknown and unsung, teach us that we enter into greatness and glory when like Jesus the Christ of God and the Servant of all we go forth into the world not to be ministered unto but to minister and to give our life.

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates.

TWO PRINCIPLES OF UNITY.

One of the simplest methods for securing unity in the church has been the method of exclusion. This principle is abundantly illustrated in the history of the church. The church learned it from the example of the Roman Emperors, who were passionately devoted to the unity and peace of the empire. When the Emperor Decius found that a great many of his subjects were not burning incense before the statues of the Emperor, according to the requirements of the Roman state religion, he issued a decree commanding all the people of the Empire to worship the Emperor on pain of death. There were many of his subjects called Christians who refused to obey, and were put to death. In this way he secured unity of faith and practice among his people.

When the Christians came to power in the Roman Empire it was their turn to enforce unity of faith and practice after the same process—the method of exclusion. It became the favorite method of the Roman Catholic Church. Excommunication from the fellowship and sacraments of the church was one of the mildest expressions of this principle; but when this did not secure unity, the dissenter or heretic was burned at the stake, or hung on the gallows. It was to secure unity and peace that Pope Innocent III undertook the crusade against the Albigenses in 1209, in which

thousands of men, women and children were put to death, in the name of "the faith once for all delivered" to the popes. It was to secure faith and practice that Jerome of Prague, John Huss and Savonarola were put to death.

The plan was simple enough. These men were teaching things that were contrary to the doctrines taught by the church, and they were making converts among the people. It seemed to do no good to tell the people that the doctrines were new, were not held by the fathers, and were dangerous to the faith and practice of the church and the souls of men. The people still went to hear them preach. When the preachers were put in prison and forbidden to preach, they wrote books and the people read them. When their books were commanded to be burned the people hid them away and read them in secret. Heresy continued to spread in spite of all these measures. There was one thing else that could be done—these preachers could be put to death and forever stop their speaking and writing. That was the simplest and easiest method—a little severe, but justifiable, because it delivered the people from the soul-destroying heresies of the preachers. Then it was good for the preachers, for just before they were tied to the stake the priest absolved them from all sin, even the sin of their heresy, and secured them entrance into the heavenly world; whereas, if they had continued to live they

might have fallen into other sins and died without the absolution of the church. The end was made to justify the means. So salutary an end as the good of the soul and the purification of the church, justified even the shedding of blood.

Peace and Unity by Exclusion.

This same principle of securing unity still survives in the church. The isolation of the poisonous teaching, the exclusion of the dangerous teacher from contact with the people, the transfer of his membership from "our brotherhood" to some other denomination to which he really belongs," will solve the problem of peace and unity—so Lexington and Cincinnati think. If Prof. Willett will just get out of the brotherhood, and with him every one who believes as he does, that will leave in the brotherhood only those who believe as we do, and then we will have unity and peace—so says Lexington and Cincinnati. Just see how fine it will be for Willett, for he will have with him only those who think as he does. Then they will have peace. But suppose someone in the brotherhood controlled by Lexington and Cincinnati should happen to teach something contrary to Creed of Lexington—what would you do? We would just put him out and all who believed with him, so they could form a new denomination and have peace; then we would have peace and unity again in the ranks controlled by Cincinnati and Lexington. But suppose still another teacher should rise up teaching new ideas, what would you do? We would do the same thing as in former cases.

That would mean a new denomination every time there was difference of opinion according to the Lexington and Cincinnati plan. This plan, then, of keeping on the watch for heresy, and raising an alarm every time a man departs from "the faith once for all delivered" to Lexington, means division and new denominations. For what is the point gained in smelling out and chasing down heretics at so great a cost of time and labor and good feeling, if after the heretic has been caught and branded, he is let go again among the churches. No, that will not do. This heresy-hunting business calls for action on the part of the elders of churches, missionary secretaries and program committees. It is their business to keep track of the heretic piloried by Lexington and Cincinnati and "let them alone" in the making of convention programs. If they forget it is not difficult to remind them; but if they still do not heed on second or third warning, the machinery of shut-out and boycott will be brought into play. What is the use of exposing a heretic, if the brotherhood forgets about it. The brotherhood must be inflamed to take sides for or against the heretic. That means discord and division; but it is justifiable because it brings unity of opinion to that part of the brotherhood controlled by Lexington and Cincinnati; and satisfaction to the leaders of the heresy-hunting expedition. The heretic hunter cannot be cheated of his prey—that would disappoint him and bring his business into disrepute.

The Irony of It.

What an irony it is that the Disciples should have given birth to a guild of heresy hunters who are able to thrive in their business and menace the peace of the brotherhood. Such a business belongs to the denominations that have a creed to defend, and ecclesiastical machinery to protect. But not to the Disciples—that people of freedom, with a simple confession of faith in Jesus as their creed,

where widest difference of opinion is made consistent with loyalty to Jesus for the sake of an all-inclusive union of his followers. Strange indeed that a movement to bring to trial the belief of a man concerning the historicity of Old Testament events could take root among a people whose only test of fellowship is faith in Jesus as Lord and Redeemer. Some one must have misread the spirit and purpose of this movement to be able to raise the question of a man's loyalty to Jesus on the strength of his attitude toward an Old Testament event. That is mixing up essentials and non-essentials, faith and opinion, with a vengeance.

The Principle of Comprehension.

The business of the Disciples is the inclusion within one fellowship of all who belong to Christ. This is their peculiar and matchless contribution to the unity of Christendom, that all who are in fellowship with Christ, are entitled to fellowship with all Christ's people. This operated at once as a principle of inclusion and addition.

When the Disciples dared an answer to the question, "who are disciples of Christ," in terms of New Testament discipleship, they made an epoch in Christian history. Some one has said concerning the Disciples that their distinguishing contribution to the world is, "the simplicity of Christian discipleship." It was something new and startling when they first declared before the world that they proposed to make first century terms of Christian fellowship nineteenth century terms of fellowship. A new census of Christendom had to be taken and the number of the elect was instantly increased when the Campbells declared that those were disciples of Christ who professed "their faith in him and obedience to him in all things, according to his word."

By reducing the terms of discipleship they increased the number of disciples. Many who had been read out of Christian fellowship by the un-Christian tests of fellowship written into the creeds, were surprised to find that they were still disciples of Christ. They believed in Jesus, but they did not believe in predestination, election and the damnation of infants. They believed in the life of love and human service, but they did not believe in total depravity and human inability. They passed all the tests of discipleship applied in the New Testament, but they did not pass the tests applied in the creeds. They were once more included among those who were called Christians.

The sublime mission of the Disciples is one of inclusion and comprehension, not of exclusion. It is contrary to the very genius of their movement to study points of disagreement, to emphasize differences among brethren, and to trump up causes and occasions for reading men out of Christian fellowship. They sought a basis of union as broad as God's eternal purpose of redemption, which should give standing room within the church for every soul "called according to the purpose of his will." And that will is no narrow, exacting, theological hair-splitting will, which suspends a decree of exclusion from his fellowship at the end of a closely woven argument in support of his power to make the sun stand still, or to make an axe float on the water. His will is not that his children should believe in the marvelous tales of a book to please him, but that they should love one another. The denial of love in one's treatment of his brethren is a greater heresy in God's sight than the denial of any or of all miracles in both Old and New Testaments.

THE TRIANGULAR CONGRESS

November 10, 11 and 12

The following is the program of the twenty-sixth annual session of the Baptist Congress (Baptists, Disciples and Free Baptists) to be held in the Memorial Church, Chicago, Ill., November 10, 11 and 12, 1908. The sessions begin at 2:30 p. m., Tuesday. Rev. Dr. J. L. Jackson of Chicago is the president. President Harry Pratt Judson of the University of Chicago and Bishop Samuel Fallows will deliver addresses of welcome.

1. "Does the N. T. Contemplate the Church as an Institution?" Writers (Baptist), Prof. J. H. Logan, D.D., Hamilton, N. Y.; (Disciple), Rev. A. W. Fortune, Cincinnati, Ohio. Speakers (Baptist) Rev. W. B. Wallace, Cleveland, Ohio; (Free Baptist), Prof. Shirley J. Case, Ph.D., Chicago.

2. "What are the Legitimate Limits of Free Speech in a Republic?" Writers (Free Baptist), Hon. Wallace Heckman, Chicago, Ill.; (Baptist), Prof. James Q. Dealey, Ph.D., Providence, R. I. Speakers (Disciple), Rev. Bayard Craig, D.D., Denver, Colo.; (Baptist), Rev. C. D. Case, Ph.D., Buffalo.

3. The Doctrine of Atonement in Terms of Modern Thought."

Writers (Disciple), Rev. B. A. Jenkins, LL.D., Kansas City, Mo.; (Baptist), Rev. Frederick Lent, Ph.D., New Haven, Conn. Speakers (Free Baptist), Prof. Leroy Waterman, Ph.D., Hillsdale, Mich.; (Baptist), Prof. T. A. Hoben, Chicago, Ill.

4. "What Definite Steps should be Immediately Taken in the Organic Union of Baptists, Free Baptists and Disciples of Christ?" Three writers, each to have twenty minutes (Disciple), Rev. I. J. Spencer, Lexington, Ky.; (Free Baptist), Rev. Carter E. Cate, D.D., Providence, R. I.; (Baptist), Rev. L. A. Crandall, D.D., Minneapolis, Minn.

5. "Is Psycho-Therapeutics a Function of the Church?" Writers (Baptist), Rev. Robert MacDonald, D.D., Brooklyn, N. Y.; (Free Baptist), Rev. J. Stanley Durkee, Ph.D., Boston, Mass. Speakers (Disciple), Rev. A. B. Philpott, Indianapolis, Ind.

6. "Christ's Prayer for Unity?" (Free Baptist), Rev. A. W. Jefferson, Portland, Me.; (Disciple), Rev. Vernon Stauffer, Angola, Ind.; (Baptist), Rev. Henry M. Sanders, D.D., New York.

THE DAWN AT SHANTY BAY

By Robert E. Knowles, Author "St. Cuthberts" and "The Undertow"

CHAPTER III.

"Twixt the Gloamin' an' the Mirk."

Surely there is never twilight in all the year like the twilight of Christmas Eve. How ominously it creeps upon the world, portent of the approaching dawn, herald of the throbbing day that is waiting at the door. But in what different fashions is it greeted by those to whom it brings its differing message! Childhood, rapture-bound, hails it as the hem of the garment in which the Mystic Messenger of the night, treasure-laden, shall creep to childhood's crib; wiser with the years, youth loves it still for the sweet delusion, exposed and thrilling now, that once interwove its spell with the very texture of the dusk; older still, the brooding parent heart greets it for enchanted childhood's sake, or checks the choking sob that rises with the memory of once eager hearts now forever still, the vision of once radiant faces now wrapped in the long slumber that no Christmas bells can rouse. And old age, the tumult nearly past, will hail the Christmas twilight with reverent peace, well pleased that the gloaming hastens to make straight the path for the Eternal Day whose sun shall no more go down.

The darkness was falling fast as Ronald Robertson made his way toward the country village that adjoined his farm, its scattered lights coming to the rescue one by one, twinkling bravely as they joined their forces against the encircling gloom. One solitary bell alone did the hamlet boast, ringing out lustily from the steeple of St. Paul's Episcopal, telling as best it could, single handed though it was, the golden tidings of the approaching morn.

But for half a lifetime Ronald had trained himself to hold this bell at bay, scorning its heterodox observance of times and seasons that Scripture did not teach; especially had he resented its pealing effort to hallow the twenty-fifth of December, which, as Ronald was swift to affirm, had no higher ordination than a mere man-made almanac could impart.

Nevertheless, the flavor of Christmas was about him, even though he knew it not. Unconsciously stirred, the spirit of reminiscence was upon him as he trudged through the glistening snow. Of many things was he thinking; of his early life, when poverty, as well as principle, made Christmas a forbidden joy; of Heaven's gracious gift when one of the sweetest of Canadian girls had become his wife; of succeeding years, each one adding to his treasure, till ample fortune had become his own; of Hugh, his only son, and of the Christmas pleasures that his mother, more indulgent, had supplied him; of later years, bringing with them Hugh's deviation from the path, and of all the blinding storm that had broken from that sullen cloud; of the loneliness that now reigned at home, his wife's yearning grief, his own stolid sorrow. He could not but think, too, of his Scotch forbears and the hitherto unstained name they bore; of their love for the ancient church of Scotland and its severe and simple service; upon the changing times he reflected, too, and the flippant mummeries that the giddy age dignified by the name of Progress.

His mind reverted to the talk he had had with Ephraim, and, in consequence, to the innovations that had grieved his Presbyterian spirit and driven him from the kirk his father died in blessing. Thus mentally absorbed, Ronald did not notice the approach of a familiar figure till he was almost under

the tower of St. Paul's. A cheery voice arrested him.

"Isn't that elegant, Ronald?"

"What's that?" cried Ronald, his face brightening as he saw the other's through the dusk. "What's that ye're sayin', Ephraim?"

"Isn't that slick?" Ephraim repeated, varying the adjective alone. "Isn't that elegant for Christmas music?" pointing upward to the church steeple as he spoke; "it makes a fellow think of the angelic choir," he concluded fervidly.

"I canna hear what ye're sayin'—yon ungodly bell's makin' sic a clatter; what's it bellerin' about? It's no' the Sabbath Day."

"The Episcopal's havin' church," roared Ephraim. "Mebbe they don't have it till the mornin'—this is a kind of a preliminary canter."

"Service for a Christmas mornin'!" said Ronald pityingly, his voice exalted high; "they'll be haein' the Pope to preach till them, nae doot—an' mebbe he'll hae a wee bit stockin' hangin' roon' his neck, an' a swamp-cedar over his arm." This last was delivered with as much scorn as was consistent with the effort of shouting into Ephraim's ear.

"Come on a bit ahead; this would deefen a man," said his auditor, moving onward as he spoke. Ronald followed, and soon the two men were beyond the sound-belt.

"Where you bound for?" Ephraim asked.

"I'm gaein' to the doctor's; I want to hae a crack wi' him about the wife."

"How is she?" asked the other.

"Oh, she's no' sae bad—she's fine, but she has thae bits o' tired turns. I'm feart she's frettin' a deal."

"What's she frettin' about, if it's a fair question?"

"Oh, I guess ye ken; there's but yin thing her and me has to fash oorsels about—I'm thinkin' ye ken what it is."

"The boy?" Ephraim ventured after a pause.

"Aye, it's the boy—the laddie, his mither ca's him."

"That's like a mother—a Scotch mother," remarked Ephraim. "And what do you call him yourself?"

Ronald waited a minute. "I ca' him—the yin that's awa," he said presently.

A considerable silence followed. Ephraim broke it abruptly.

"You're wrong, Ronnie," he began solemnly.

"Wrang," exclaimed the other. "What way am I wrang?"

"About Hugh. The lad made a mistake, I know—but you set up to be a Christian; an' you ought to forgive him and bring him back. It's breakin' his mother's heart; an' what's the use o' talkin' about God forgivin' folks, if you don't try your hand at the business yourself?"

"Aye, that's a verra weel," interrupted Ronald. "But ye ken there's sic a thing as justice—th' Almighty Himsel' doesna forgive wi'oot certain conditions."

"Sure," replied the other. "I can't help admirin' the folks you class yourself with—but the Almighty always loves, I see'con. And if you loved Hugh, you'd forgive him too."

"What's that ye're sayin', Ephraim?" Ronald cried, sharpness in his tone. "Div ye mean I dinna love the—the—yin that's awa frae us? I doot ye've gone ower far wi' yir remarks," and Ephraim could not but notice

the pain in his companion's voice. Drawing closer, he slipped his arm, not without an awkward kind of tenderness, over Ronald's shoulder.

"I know, Ronald—I know," he said. "Of course you love your son. An' I'm a peach, to be talkin' religion to anyone! But I know you love him—and why don't you bring him back?"

He felt the strong frame quiver as he waited for an answer. When it came, the words were quivering too.

"Aye, I love him—he's his mother's laddie, onyway; but there's sic a thing as justice—an' forbye," his eyes glowing through the dusk with a strong and wistful light, "forbye, we dinna ken where he bides. Here we are—this is the doctor's hoose," an he turned in quickly at the half-open gate.

But his errand was fruitless; the doctor was absent on a prolonged visit to the country.

"The lassie says he'll no' be back till late—I'll gang hame again," said Ronald, preparing to retrace his steps.

"Wait a minute," interjected Ephraim. "I've got a little business on hand myself; you just come along with me—mebbe I'll need you."

"Where might ye be gaein'?"

"Well, I'll tell you," replied Ephraim.

"I'm goin' to that singin'-woman, as you call her—to Mrs. Marlatt's, over there at that little house I told you about. I've got a little scheme on there—and I might want your help."

"The singin'-buddy!" cried Ronald in dismay. "I'll no gang there wi' ye—they tell me she's a Yankee, onyway."

"Well, suppose she is; they're mostly harmless. Anyhow, you've got to go," Ephraim retorted.

"I'll no gang—what has the likes o' me to dae wi' solo-singers?" Ronald responded.

"But I tell you you will—she's sick."

"She's what?"

"She's sick—I don't think she's long for here. An' her little girl's the sweetest thing in town; I told you that once afore," said Ephraim, steadily moving in the direction of the little house, Ronald following, protesting as he went.

"What kind o' a scheme, as ye ca' it, hae ye got on hand?"

"Oh, just a little celebration—innocent as milk," Ephraim exclaimed.

"Some o' thae Christmas flummeries?" inquired Ronald, suspiciously.

"Wait an' see for yourself—here's the house now," and Ephraim turned toward the door, his arm by this time interlocked with his friend's.

He knocked gently, and in a moment the door was opened by a child of somewhere about eight years of age. Beautiful to look upon she certainly was. The childish face, bright with the light of intelligence, was full of simple earnestness; large glowing eyes, eloquent of trustfulness and of hope as yet unbruised, bespoke the wistful longing of an eager soul that had still gazed with wondering sadness at life's encircling mystery. The white forehead stood out, broad and radiant, from the ringlet wealth of sunny hair; the cheeks, too white and pale, were yet redeemed to beauty by the bright glow, too bright by far, that burned amid the pallor; the gently curving lips, exquisitely formed, seemed to share the quest of the tender eyes, responsive to every inward emotion, the outer playground for the inner life of thought and impulse. The whole countenance, indeed,

testified to the fact that her childhood-life had been touched with care, heavier far than is, happily enough, the familiar experience of such early years.

The child's eyes glistened as they fell on Ephraim Raynor. "Oh, come in," she said eagerly. "Come away in. Mother'll be so glad to see you—she isn't any better."

Ephraim presented his friend, whom the little girl greeted cordially, welcome for the other's sake. As they entered the humble house, Ronald looked warily about, his misgivings with regard to Yankees in general and church soloists in particular showing on his face. A solitary lamp cast its rather feeble light over what seemed the only apartment in the house while a bulky coal stove, generously laden, dispensed its grateful cheer; at one corner of the room, a large calico curtain had been hung, the view behind completely hidden.

Then Ronald's eye fell upon an old-fashioned bed, evidently provided for an emergency, which had its place at the corner opposite. One had only to glance at the unhappy occupant of the homely couch, to discern the source of the child's rare spiritual beauty; for her features were fashioned in minute and faithful likeness to the wasted face upon the pillow.

CHAPTER IV.

The Pious Perjury.

Startled by what he saw, Ronald stopped, glancing backward toward the door that had just closed behind him. But his guide and counsellor and friend, remarking the hesitation, cut off all possible retreat.

"Mrs. Marlatt," he said, withdrawing his hand from the pallid palm upon the counterpane, "I've brought a friend to see you. This is Mr. Robertson, Ronald Robertson—you've heard me speak of him. Come on, Ronald."

Ronald, robed in confusion, bowed reverently from where he stood. With the mystic faculty that marks the noblest of his race, he could detect, even from afar, the muffled footfall of the King of Terrors. But the white hand was outstretched; and his step was almost noiseless as he moved forward to the bed, taking the proffered hand into his own; fevered hot it was, but something of delicate refinement and subtle winsomeness stole forth from it, thrilling the rough and furrowed palm that held it in a clasp more tender than it knew.

"I'm glad you've brought your friend," the woman said, glancing at Ephraim, and the voice was husky that spoke the words. "I saw him in the Presbyterian chapel," she added, smiling playfully toward her new acquaintance. Ronald recognized the reference in a moment, and the robe of his confusion clung tighter than before.

"I'm sorry ye're sae sick," he began hesitatingly. "An' I ken fine what ye're meanin' about the kirk—ye're referrin' till the way I walkit oot the door when ye sang yon hymn."

He paused, embarrassed. But the woman's smile was sweeter than before, and Ronald found himself wondering why he had been so hasty.

"I didn't blame you," she said very sweetly. "I knew what it was—it was when I bowed at the name of Jesus; you remember."

"Aye—aye, that was juist it," Ronald began, falteringly. "Aye, that was juist aboot it, madam. But I didna blame ye," he hastened on, repeating her own words; "I laid it till the minister an' the elders. They was brocht up better, ye ken," he concluded confidentially, dimly fearful that he was floundering sadly.

Strange are the features of merriment when upon the human face they mingle with the signature of death. But nothing less than merriment it was that broke from eye and lip as Ronald's auditor gazed into the strong set face of her visitor, and marked

the stern intensity of his voice. Unfamiliar with his kind, the type was new and highly interesting.

"I sang it the way I used to in the church at home," she said at length. "It's a church hymn, I think."

"What church?" Ronald asked abruptly.

"Oh—the Church, I said; the Church of England, of course."

"Oh, aye," Ronald responded significantly. "I thoct mebbe ye was meanin' the Kirk o' Scotland—it's kind o' perplexin', ye ken," smiling amiably into the interested face before him. "What way might ye come to ca' it the English kirk? Ephraim tells me ye're a Yankee—an' they maistly ca's it th' Episcopal," he ventured with an inquiring glance.

A note of subdued laughter came from the woman's lips. "I'm no Yankee; Mr. Raynor must be mistaken. I came here from the States, of course. But I'm an English woman—Mildred was born in Exeter," glancing as she spoke toward her child, now enthroned on Ephraim's knee, thrilling to some tale of wonder.

"Oh, aye—I ken," Ronald answered, considerable curiosity in his voice. "That'll be where ye was married, tae, will it no'?"

"Yes, I was married there," she said, her tone hushed and sad.

"That'll be where the little yin's faither died?" Ronald ventured, as considerably as he might.

It must be said, to justify what followed, that the light which flickered from the solitary lamp was subdued and dim—and the introduction of soul to soul is but seldom effected in the garish day. All of friendship's commerce is, after all, a kind of courtship, nobler by virtue of its freedom from all grosser tinge of passion. And all truest friendship ripens amid the twilight; it may have its beginning beneath the glowing sun of prosperity and happiness, but it is only the tender dark that can bring it to its sweet maturity. It is alone the sacred light which darkness, or semi-darkness, casts, that reveals to each other kindred hearts, closer drawn together in loyalty and love to await the dawn that never yet was born but from the womb of night.

Such tender shadows took this new-formed friendship of Ronald and this outgoing woman into their fruitful keeping. The dim flickering of the lamp was there, and there, too, were the invisible shadows of a deeper darkness, creeping ever closer, herding these two hearts together, nearer to the Central Light.

Besides, Mildred and Ephraim were far enough away, the fascination of the unreal upon them both, as the ingenious story-teller wove the wondrous web. Moreover, and to be remembered most of all in cases such as this, the confidence that flows from one soul to another is not a matter of time at all. Days and years it holds in worthy scorn; who has not known the luxury of finding a friend in an hour, unquestioning its heaven-source, as thirsty travelers question not the new-found spring, unmade of human hands, that leaps in crystal fullness at their feet?

Thus did it come about, amid the flickering shadows, that Mrs. Marlatt told to the silent listener beside her bed so much of the story of her life. Short and simple, and sad withal, were the annals of her past. Her girlhood life in England, her early marriage, the birth of her only child; the growing alienation of her husband, his lapse from sobriety and faithfulness, his final disappearance shortly after their arrival in America—these last were implied rather than expressly stated, the faltering voice telling sadly that his whereabouts were now unknown, the last vague tidings indicating that he had shipped as a common seaman on a vessel bound for Brazil.

"I wonder why I should have told you all this," she said, as she lay back half-exhausted on her pillow. "I have told it to few—almost to none; Mildred has no suspicion of it," she added in a lower tone; "she almost never asks about him—of course, she doesn't remember him except from hearing me speak about him."

"I thank ye for yir confidence," Ronald said simply. "Ye can trust me," and as the woman's eye looked through the semi-gloom into the strong set face above her, she knew what he said was true.

"I know I can," she said quickly. "Do you know, I always wanted to meet you since that day when you walked out of the church. When I learned what your reason was, I—I really respected you. I knew it was a principle with you—and yet I felt that you, as well as I, bowed to the Saviour's name."

Ronald's theological vigilance was wide awake again. "Aye, ma'am," he began, doubtful as to how he would conclude, "aye, ma'am, that's true, nae doot, in a certain sense—I bend the innard knee, ye ken."

But at this juncture, the mild debate was throttled in its birth by the advent of Ephraim's enraptured listener; she had slipped down from his arm, and now stood all aglow beside her mother's bed.

"Oh, mother," she began breathlessly, "Mr. Raynor heard the bells—he heard them twice," she exclaimed rapturously.

"What, darling?" the fond voice answered. "What bells did he hear?"

"Why, Santa Claus's bells, of course; the bells on his reindeers—he heard them twice. He's here—and Mr. Raynor's going out to tell him about me—you see I wasn't here last Christmas, and he's going to send him. You are, aren't you, Mr. Raynor?" she urged, her curls gleaming in the feeble light as she turned her twinkling face up to Ephraim's.

"Yes, child," said Ephraim. "I sure heard the bells—an' I'm just going out now to send Santa Claus in. He's a jolly old fellow; so don't be afraid, honey—you must talk to him if you want to, and ask him anything you like. He loves little girls, you know."

Chill horror took possession of Ronald's soul, and his startled conscience loomed, as if enthroned, amid the storm upon his brow. He was thinking of Ephraim's soul; the outlook was dark, so far as he could see, and there swam before him a lurid picture of that lake of fire in which all liars have their well-earned part.

Ephraim saw his friend's disquietude; as he reached the door, he turned and cried, "Come on, Ronnie, come on with me."

The rigid Ronald started slowly after him; the child's voice broke in:

"Bring him back when you come, Mr. Raynor—I want him to see Santa Claus too."

"I'm afeard," began Ephraim, "I'm afeard he can't come back, honey; you see, he's got to—to—hold the reindeers while Santa Claus comes in."

"Oh, yes—oh, won't that be lovely? Here give them this," she cried gleefully, leaping to a little cupboard and springing back to Ronald in an instant, placing in his outraged hands as many lumps of sugar as her own could bear. "I'm sure reindeers just love sugar," she assured him.

Ronald walked toward the door like one in a dream, his hands outstretched despairingly with their perjured load. Ephraim's radiant face looked as if he had suddenly grown ten years younger; but Ronald groaned aloud, sore misgivings now arising in his heart lest the lake of fire might not be for Ephraim alone.

The two men turned the corner of the house before a word was spoken. Then Ronald turned savagely upon his friend.

"What's like the maitter wi' ye?" he de-

manded, still holding the glistening lumps in front of him. "What like daein's is this for twa Christian men—wi' yir sleigh-bells, an' yir Sandy Claws, an' yir buck-deer foolishness? Man, what the—the creation," he amended, "div ye mean?"

Ephraim listened undisturbed. "Don't get hot under the collar, Ronald," he said quietly. "An' don't keep pokin' that sugar at me like that—I don't want it; throw it away—there ain't no reindeers."

"Div ye think," Ronald fairly sputtered, "div ye think I didna ken yon about the reindeers was a lie? Ye needna be enlightenin' me. But I'm no gaein' to waste the sweeties, wi' hunnerds o' pur folk needin' bread," he avowed providently. "Yon was an awesome lie, about me standin' outside, hangin' ontill yir reindeers by their bridles; I wouldna dae it—they'd paw a man's insides oot o' him in nae time. Forbye, there isn't yin to hang ontill—it was a fearsome lie. Man, Ephraim, div ye ever think o' yir latter end?"

By this time Ronald had extracted his red pocket-handkerchief, carefully wrapping within it the treasure that must not be wasted.

"There's a Christmas tree in there," Ephraim announced calmly, after the storm was somewhat spent. He pointed toward the little house.

"A what?" exclaimed Ronald. "In where?"

"In the house—behind that curtain you saw. There's a Christmas tree in there; I fixed it last night and put a lot of pretty things on it. An' the little one doesn't know—she promised her mother this morning not to look."

"It's sair foolishness for the heid o' a family to be mixin' wi'," commented Ronald sadly. "Ye'd be better readin' yir Bible, Ephraim, I'm thinkin'."

"It's too dark," Ephraim replied laconically.

"Besides, I've got to get busy. Ronald, do you know what you've got to do?"

"Me!" said Ronald, "I'm no gaein' to dae onything—I'm gaein' hame."

"No, you're not, not by a long chalk—you've got to be the Santa Claus, Ronnie." And Ephraim's voice was low and sweet.

"Heigh!" Ronald almost shouted, doubtful of his own hearing, "what's that ye're sayin'? I've got to be what?"

"Santa Claus," returned Ephraim quietly. "That's what you've got to be, Ronald. I'd like to be it myself—but there's more or less talkin' that's got to be done, and the youngster knows my voice. I might disguise it a little—but this is far better; she hardly heard you speak."

"But ye dinna mean to say," Ronald interrupted, "as ye're tryin' to get an auld man like me to mak a fool o' himself like that?"

"You've got to do it, Ronnie. There's no one else, an' we can't disappoint the little one; what would the good Lord think of two grown-up men like us, breakin' faith with one poor little girl like that?"

"But div ye no ken it's actin' a part, Ephraim—man, ye're tryin' to get me to lend myself till a lie," remonstrated Ronald, struggling to lift the debate on to higher ground. "Ye canna understaun the way I feel about it; yin o' my grandfaithers—I had only twa—yin was a minister, an' the ither was an elder."

"Well, suppose they were; they'll never know—neither of them's around. Come on, let's try an' give the kid one happy night—she'll be wondering what's gone wrong;" and by dint of coaxing, pleading, cajoling, he at last bore Ronald on with him to the door of an adjoining shed. "Come on in here," he said. "What for?" Ronald inquired cautiously.

"I hid a few duds here—you'll have to put them on."

"Duds!" cried Ronald in dismay. "Pit them on! Is it claes ye mean?"

"Ay, it's claes," retorted Ephraim, imitating the Doric. "It's claes! You'd make a nice Santa Claus without any fixtures, wouldn't you? Here, put this on first."

Ronald glowered about, submitting the darkened shed to a general scrutiny; then he focused his gaze upon the article Ephraim was proffering. His jaw fell in amazement.

"Pit it on! Pit the likes o' that on me!" perplexity and pathos mingling in his voice. "Wud ye listen till the fule?—man, div ye ken what ye're reachin' at me? It's a pillow—div ye hear me? I tell ye, it's a pillow, a sleepin' pillow for a bed!" he elaborated, the definition reeking with contempt.

"That's what it is," Ephraim acknowledged. "I got the loan of it from the tavern—put it on," he concluded quietly.

"Where'll I pit it on?" Ronald fairly roared, thinking thus to settle the matter. "On my little finger?" he inquired with withering scorn.

"No, on your stomach," Ephraim informed him soberly; "inside your vest—Santa Claus has a paunch on him like a rain barrel; he lives high, you see—fattens up in the winter."

Ronald gasped; but already the eager Ephraim was busy applying the pillow.

"My wes'-coat'll no button," Ronald murmured in a low, dramatic tone, as though the disappointment of his life had come.

"Don't matter," assured Ephraim. "I've got something that will—keep your hand on that;" and Ronald was left alone a minute, solemnly pressing the sudden enlargement to the neighborhood of his bosom, while Ephraim extracted an ample garment from a barrel in the corner. It was much the worse for wear.

"Here, this'll meet," he exclaimed cheerily as he wrapped a huge coonskin coat about the composite frame. Through the encircling collar he could see the look of gray despair on Ronald's face, and it pleased him well. Quickly he added an ancient cap, a pair of gauntlets and a flaming muffler that encircled the imperial waist, binding the frontal endowment to its place. The final touch came with the adjustment of a mask, rosy-cheeked and ample-bearded, from which Ronald's eyes looked out in helpless pleading.

"Tak it off," he groaned beseechingly, "it's an ungodly business ye're forcin' on me. If I was to get my call, I'd be a fine figure in Heeven, luikin' through this pasteboard thing, wi' its sheep's wool for the hair on a buddie's heid. Forbye, I'm smotherin'—what div ye want me to dae?" he inquired plaintively, already being gently led toward the door. The child's eager face could be seen at the window.

"Do!" answered Ephraim, "you don't have to do nuthin' only act Santa Claus. Take the little trinkets off the tree an' give them to the youngster—an' make nice little speeches"—(Ronald moaned audibly)—"an' tell her anything she asks. You'll get your reward in Heaven," he concluded, struggling vainly to control his features as Ronald walked solemnly on, both hands tenderly holding the abdominal addition to its place.

(To be continued.)

Brevities and Oddities.

Medical Student: "What did you operate on that man for?" Eminent Surgeon: "Two hundred dollars." Medical Student: "I mean, what did he have?" Eminent Surgeon: "Two hundred dollars."

A passenger on a Missouri River steamer, the other day, speaking of the muddy appearance of the stream, said: "But this water makes the best drinking water in the world after it is once fertilized." (He meant filtered.)

Arthur: "They say, dear, that people who live together get to look alike." Kate: "Then you must consider my refusal as final."

DIAMOND POINTS.

From the Last Annual Report of the Foreign Society.

Financial.—The total amount given in all the fields for all purposes last year was \$50,654, a gain of \$6,654. The amount contributed for missions was \$10,368.

Mission Property.—The value of all mission property, including colleges, hospitals, homes, lands, etc., is worth probably \$500,000.

Receipts.—The total receipts during the past year amounted to \$274,324, a loss of \$31,210, which was chiefly in annuities.

Payments.—The payments reached the sum of \$300,335, or \$26,011 more than the receipts.

Churches.—The churches gave, as churches, \$128,347, a gain of \$4,878; and 3,457 contributed, a gain of 42. The average offering per church was \$37.10. The number reaching their apportionment is 809. Remember this is the Centennial year! Centennial March offering of \$150,000.

Sunday-schools.—The contributing Sunday-schools is 3,742, a loss of 43. They gave \$75,180, a loss of \$1,978. They averaged \$20.09, and reached their apportionment. Now, for a Centennial Children's Day. No less than \$100,000.

Endeavor Societies.—The number giving 1,033, amount, \$13,171; a gain in number of 36, in amount \$382. Average gifts, \$12.75. The societies are asked for \$20,000 as a Centennial offering.

Individual Offerings.—Individual gifts number 1,666, a gain of 713. The total receipts, \$18,803, a loss of \$13,342. The average offering was \$11.28. Let us have a great increase this Centennial year. Send your personal offering now.

Bequests.—Amount received from bequests, \$6,811, a gain of \$1,082. You ought to remember this cause in your last will and testament.

Annuities.—Annuity gifts amounted to \$7,700, a loss of \$28,550. If you are 50 years of age or older we hope you will give on this plan. Ask for full information.

Whole Amount.—The whole amount received since the organization of the Society in 1875 is \$3,348,657, or an average of \$101,474 for 33 years.

New Missionaries.—Twenty-three new missionaries were sent out, the largest number in the history of the Society.

The Force.—The whole missionary force now numbers 761, including 594 native helpers, a gain of 197, the largest gain in our history.

Medical.—The Society supports 17 medical missionaries, and 17 hospitals and dispensaries, and last year 127,882 patients were treated, a gain over the previous year of 28,795.

The state Christian Endeavor convention in Oklahoma is to be held at Enid this week.

A. B. McCormick has held a two weeks' meeting in his own church at Lexington, O. There were forty-two added to the church.

The Central Christian Church of Uniontown, Pa., where J. Walter Carpenter ministers is having additions almost every Sunday, six coming on a recent Sunday.

The little church of nine members, organized at McBain, Michigan last summer by R. Bruce Brown, is now in a meeting. Five have been added by primary obedience.

A. R. Adams who is leaving Milestone, Sask is locating at Fremont, Michigan. T. W. Bellingham who has been ministering at Fremont goes to Benton Harbor.

The church at Benton Harbor, Michigan has improved its building at an expenditure of \$400.

J. T. Alsup is closing his work at New Hampton, Mo., and is returning to Illinois. At the close of his pastorate the church is in a meeting with S. R. Reynolds and at last report over thirty had been added.

The church at Beaver Falls has dedicated a house costing \$35,000. Geo. L. Snively assisted in the dedication. \$6,300 was raised on dedication day. Much of the credit of the new building is due to the earnest efforts of the pastor, John Darby.

J. T. Adams has closed his meeting at Cutler, Neb., owing to the continued storms. Fifteen were added to the church and eleven hundred dollars raised to remodel the building.

A new church building have been dedicated at Swayzee, Indiana amid great rejoicing. L. L. Carpenter assisted in the dedication.

A. R. Adams has closed his work at Milestone, Sask. There were three confessions at the farewell service. His successor, Mr. Westway, will be on the field very soon.

The church at Fort Collins, Colorado is preparing for a great meeting in November under the leadership of Allen Wilson. The ministry of the pastor, J. F. Findley, is being blessed, twenty-two having been added to the church in two Sundays recently.

C. L. Harbord has recently held a meeting at Williamstown, Mo., which resulted in eighteen additions to the church.

The church at Princeton, Illinois has had ten additions in two Sundays recently. Hopes of future success run high here.

R. H. Fife and son held a four weeks' meeting in Arcola, Illinois, which resulted in 106 being added to the church. It is said that exactly half of the number are men and boys. This feature is most encouraging.

W. M. Hoolett has held a meeting in his own church in Mount Auburn, Iowa, which resulted in thirteen additions in thirteen days.

The church at Duffield, Mo., has been having a harvest time recently. In a meeting with Mr. Kimball, twenty-one were added to the church. The ministry of the pastor, B. Matchett, had brought in seven additions just before the meeting began.

The official board of the church at Cedar Rapids, Iowa, to which G. B. Van Arsdall ministers, recently voted unanimously and heartily to make the contribution of that church toward founding the Wharton Memorial Home for the children of Missionaries, in three annual offerings. This church is alive to every good work.

J. H. Jones held a twelve days' meeting with the Antioch Church in Cedar county, Missouri, with nine additions. He is now in a meeting at Half Way, Polk county, Missouri, with good prospects of success.

C. O. McFarland and wife, evangelists, have closed a nineteen days' meeting at Alvin, Illinois, with forty additions. Most of these were adults. They are now in a meeting at Bellflower, Missouri, where they have had to go into a hall for room.

The church at Salina, Kansas, is to have a great tabernacle meeting with Wilhite and Gates leading the forces. The Christian Century will be distributed to help in the good work. We are promised reports from time to time as the meeting progresses.

Miss Zonetta Vance spoke at the El Paso, Texas church one Sunday following the national convention at New Orleans.

Walla Walla, Wash., began a meeting the first Sunday of November, with J. L. Brandt and Byron L. Burdett.

Melvin Menges will labor in Matanzas, Cuba, instead of Havana as heretofore. There has been one confession at each of the last three services. It is reported that the work in Havana will not be continued.

The church at Santa Barbara, California, surprised the pastor, Sumner T. Martin, with some substantial gifts recently. Several additions by letter have occurred recently. The church begins revival services November eighth. Prof. Stout will lead the music.

John L. Brandt spent the last week of October at Drake University, where he delivered six lectures and preached two sermons to large and appreciative congregations.

The church at Diagonal, Iowa, dedicated a new church last Sunday. They were assisted by L. L. Carpenter.

The church at Maysville, Kentucky, has secured the services of Roger L. Clerk, of Savannah, Georgia, who will begin his service with them January first.

The church at Harrison, Ohio, has extended a unanimous call to M. G. Long to remain as their pastor a third year.

R. B. Doan, of Clinton, Iowa, has been called to the work at Streator, Illinois. He expects to begin the new task about the first of December.

The church at Hereford, Texas, has begun a new building to cost \$18,000. They are working under the leadership of S. T. Snore.

The enrollment at Christian University, Missouri, is reported to be seventy-five per cent more than last year. The number of ministerial students is double that of last year. President Johann is naturally very much pleased over these achievements as are we all. These young men are needed even before they begin their training.

The church at Ann Arbor, Michigan, has secured O. E. Tomes, of the Englewood church, Indianapolis, as their pastor. There were seventy-five additions during his two years in Indianapolis.

Allen T. Shaw held a meeting in Armstrongton, Illinois recently which resulted in thirteen additions, twelve by primary obedience. The church has been greatly strengthened by its recent experience. John C. Lappin is the pastor.

N. M. Ragland and Charles E. McVay, singer, are in a meeting at Springfield, Missouri. Mr. McVay has some open dates after December first.

Granville Snell of Mound City, Mo., writes: "The pastor and church at Mound City, Missouri, will begin special services Sunday, November eighth. This is a good church. Amen to your editorial on 'Peace—But How.' I shall do what I can for the circulation of the Century. It has a message which the church needs. You have a right to your notions. You are my brethren as are all that love the Lord Jesus."

There were six additions at the Northside Christian Church in Kansas City, Missouri last Sunday.

The revival services conducted by the minister, I. H. Fuller and Charles E. McVay, singer, closed with eight accessions. The church was greatly strengthened spiritually by Brother Fuller's sermons. Fremont is a city of 12,000 and is an important field. Mr. McVay leaves here for Springfield, Mo.

November twenty-nine, will be a high day with the church at East Orange, N. J. Z. T. Sweeney will dedicate their new church on that date. It is a handsome building, seating 1,200 people. Miner Lee Bates will also be present on dedication day. A good reed organ has recently been donated to the equipment of the church.

H. O. Breeden and Mr. Saxton have just closed a most successful series of evangelistic services at Columbia, Missouri. The meetings lasted nineteen days and resulted in 120 additions to the church, fifty by confession of faith. The pastor of the church is Madison Ashby Hart. He writes a most appreciative word concerning the work of the evangelists. He believes the results of the meeting are permanent and that they will minister much in developing the future of the church.

The church at Liberty, Missouri will begin a meeting with home forces on Sunday, November 8. The pastor is R. G. Frank. The church is rallying to the support of its minister in this good enterprise.

The Duluth, Minn. Church has been without a pastor for the last three months but has been fortunate in securing B. V. Black of Mankato. The church is extending the new workers a warm welcome to their community and is planning more aggressive service in behalf of its religious program.

The Portland Avenue Church, in Minneapolis is in a most vigorous condition at the present time. Miss Patterson and Mr. Pauly have been engaged to sing during the year, being paid by the Round Table. Attendance in Sunday-school and Christian Endeavor is much increased. P. J. Rice is the pastor.

M. C. Hughes of Bicknell, Indiana, has been called to the pastorate of the First Christian Church of Jeffersonville, Indiana. Brother Hughes has been with the Bicknell Church for two years and a half. He has done a great work at Bicknell. He leaves the church in the most prosperous condition that it has ever been in, in its history. The Bicknell Church gives him up with great reluctance. Brother Hughes has been a good worker in the twelfth district work. He is the president of this district at the present time.

A. D. Harmon of the First Christian Church, St. Paul, Minn., recently entered upon his twelfth year as pastor of that church. During this time the church has steadily grown and at present occupies a commanding place among the Protestant churches of that thriving city. In recognition of his worth the church recently raised the pastor's salary from \$1,800 to \$2,400.

The Lawranceville Church, at Lawranceville, Illinois, celebrated its Diamond Jubilee on October 24 and 25. The pastor, Harry C. Holmes and the Official Board of the church, had made great preparations for the occasion. Among those from a distance that made addresses were F. W. Burnham of Springfield, J. W. Kilborn of Mt. Carmel, and William Oeschger of Vincennes, Ind., and H. L. Stine of Tipton, Ind. The whole affair proved to be a most delightful affair, as well as a great uplift to the church. Brother Holmes is doing a great work with this church.

The secretary of the forthcoming joint congress of Baptists, Free Baptists and Disciples sends us this final word in regard to the sessions of the congress. The first session will be held Tuesday, 2:30 P. M., Nov. 10, in the Memorial Church of Christ, Oakwood Boulevard and Cottage Grove Avenue. Take the Cottage Grove Avenue car to Oakwood Boulevard and walk one block west to the church. There will be afternoon and evening sessions Tuesday and Wednesday and a morning and afternoon session Thursday with probably a social function Thursday evening. The secretary has received numerous letters regarding the congress and all are commendatory of the plans for the meeting and all express the conviction that such fraternal discussion of our common problems can not but produce closer relations of the three bodies.

The tabernacle meeting at Guthrie Oklahoma conducted by Jno. L. Brandt and Byron L. Burdett closed with 121 additions. It was unfortunate the meeting had to close in three weeks as the interest was then at the very highest and the attendance very large.

Edna M. Rice, of Minneapolis, Minn., has been elected a vice-president of the Federation Council of the city, which is the official title of the city ministers union, having over one hundred members.

Rev. A. D. Harmon, of St. Paul, recently read a very thoughtful paper before the Ministers' Union of Minneapolis on the subject: "The Trend of Modern Religious Thought." It provoked a lively discussion but on the whole was cordially received, even its critics recognizing its strength. In it, the writer shows himself to be a thoroughly modern man, thoughtful, sane and balanced in his judgements.

F. W. Norton has been in Illinois for several weeks in the interest of the Wharton Memorial Home. He reports a fine missionary interest in that state and a generous response to his appeal. Read his statement in another column concerning this new work. Some one ought to put five or ten thousand dollars into this work. Many should send small gifts.

J. Fred Jones, the popular state secretary of the Illinois Christian Missionary Society, was in Eureka two days last week and delivered two addresses. Wednesday evening he presented the cause of Illinois Missions in the Christian to a large audience. Thursday afternoon he met the students of Eureka College and many friends in the college chapel and told the story of his recent trip to New Orleans. Brother Jones understands human nature pretty thoroughly and his character sketches were of a very high order. He is very popular with the students of the college, who enjoy his wit and believe thoroughly in his wisdom. Jones has been secretary in Illinois thirteen years and is at his best. The work is in fine shape.

The church at Lima, Kansas, has closed a series of evangelistic meetings which resulted favorably. There were forty-one additions and other blessings from the special services.

In our report of the Convention in New Orleans, we stated that the constitution adopted by the general board was passed to become effective one year hence. This was a mistake. This action which was a continuation of the midnight session at the Athenaeum was reconsidered at the adjourned session of the Board on Monday morning at which time the constitution was passed to become effective immediately. The minutes of the secretary dated Monday, Oct. 19th, read as follows: "Motion prevailed to reconsider adoption of revised constitution. Motion to adopt constitution as revised for one year and that a Committee on Constitution prevailed."

The new building at East Orange, New Jersey, was ready for occupancy the last of October. The Sunday School there has made a steady gain the past six weeks that is phenomenal. The school has advanced from an attendance of 173 to an attendance of 257. This has been without any special effort. The pastor is L. N. D. Wells, who is doing some post graduate work in Columbia University.

The church at Guthrie, Oklahoma, has had a most prosperous year. One hundred and five were added in the Brandt meeting recently, and a total of 160 have been added thus far during 1908. Dr. F. L. Boblitt is the successful pastor of this church. Oklahoma is new and has furnished the Disciples an admirable opportunity to do a constructive task at establishing the church in a new country.

The First Christian Church of Ft. Collins, Colo., has had twenty-one additions the last two Sundays, of this number, sixteen were by Confession.

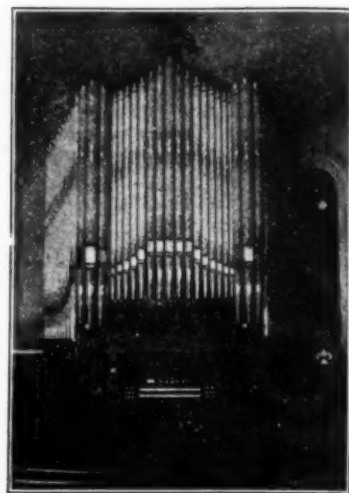
ANNUAL REPORT AT TAYLORVILLE, ILLINOIS.

My first year with the church at Taylorville, Ill., closed Sept. 1st, 1908. The following is a report of work done:

Sermons delivered, 81; Additions to membership, by baptism, 27, by letter and statement, 34, total 61; loss by letter, 11; by death, 5; total loss, 16; net gain, 45; special addresses delivered, 18; funerals, 13; weddings, 20.

We have a membership of 450; an efficient official board; a splendid Sunday-school led by Prof. H. L. Fowkes; a vigorous C. W. B. M., with Mrs. C. N. Meridith, president; a good Junior, Intermediate and Senior C. E. Harmony prevails in all departments of the church and the future is bright with promise. We have just placed a handsome pipe organ which with repairs cost us \$2,600. This organ was built by the Hinners Organ Co. of Pekin, Illinois. We unhesitatingly recommend this company to any church. They are men of honor and integrity, competent and fair. We are perfectly satisfied with the organ. W. H. Book of Columbus, Indiana, will lead us in an evangelistic campaign beginning Nov. 9th. We expect a great meeting and are making extensive preparations. This is a great church which has not fully recognized its ability and influence. Taylorville has a population of 7,000 souls and we have in our church some of the best

people of the city. There are about 5,000 people here who are not affiliated with any



church. We have selected as our motto during the Book Campaign, "FIVE HUNDRED FOR CHRIST."

M. L. Pontius, Minister.

"Dolan," said Mr. Rafferty, as he looked up at the city postoffice, "what does them letters 'MDCCCXCVII' mean?" "They mean eighteen hundred and ninety-seven." "Dolan," came the query, after a thoughtful pause, "don't yez think they're overdoing this spellin' reform a bit?"

Cardinal Wiseman was of rotund proportions; and he used to relate with great gusto that, when he was staying at Lord Clifford's house, one of the maid-servants, who had been told that his proper title was "Your Eminence," used to say, as she dropped her reverential courtesy, "Yes, your Im-mense!"

NICK-NAMED.

But Doesn't Object in the Least.

A young lady from Troy was nick-named "Grape-Nuts" but she has been so greatly benefited by this world-famed food that she did not object to the sobriquet given her by friends. She writes:—

"From over-work my health failed me last summer and I feared for the future. Nearly everyone I knew had something to recommend, and I tried them all without benefit.

"A cousin, however, was persistent in recommending Grape-Nuts, because of the really wonderful good the food had been to her. Finally she sent me a package and to please her I commenced to eat it.

"Almost from the very start my strength began to improve, and soon I began to gain in weight. After about five months eating Grape-Nuts for breakfast and supper daily, I became well again.

"My appearance improved so much my friends wondered and asked the reason. I told them it was Grape-Nuts and nothing else. I have talked so much about the benefits to be derived from this food that they have nick-named me "Grape-Nuts," but I don't object in the least. This food has certainly proved a great blessing to me." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

CHICAGO

The church at Douglas Park where Harry F. Burns ministers, observed Rally day last Sunday. There were 120 in Sunday-school in the morning, which quite taxed the capacity of the little building. In the evening the church joined a union meeting in one of the churches to work for the election of Mr. Street as state's attorney. There were two accessions to the church by letter in the morning. The church is considering the advisability of entering into a building enterprise. The outlook is most auspicious.

The mission at Garfield Boulevard is taking on new life since the advent of Clarence Rainwater. The Ladies' Aid Society has been revived. There is now an enrollment of 66 in the Sunday-school which it is hoped will be much increased by a contest which is now on in the school.

There were five additions at the Hyde Park Church a week ago Sunday. The church has had its annual election which brings several new men on the board. These new men have some new ideas which will prove of value in the work.

Dr. Ames will produce an edition of the Messenger next month that will be new. The Messenger is a church paper with local editions for each church that circulates among our churches in Chicago. Dr. Ames proposes to print in the common pages of the next issue a complete directory of our members in Chicago. This will furnish the names and street address of every Disciple in Chicago. This enterprise is a most commendable one and will help us in many ways.

The Sunday-school at Evanston averaged 168 in attendance for October. There was an attendance of 163 last Sunday. This is a most marked gain. New chairs have been bought for a primary department that has from fifty to sixty every Sunday. The house was full at the evening service. The greatest harmony and enthusiasm prevails at this time in the work.

The Metropolitan Church had a conference with Charles Reign Scoville on Monday night of last week, the first since he ceased to be active pastor. A. T. Campbell is the associate pastor. A tidy sum of \$3,500 was reported as an addition to the building fund. Mr. Scoville expressed his willingness to have the original plan of the church proceed. The church hopes to formulate a definite program at an early date.

Luke Stewart preached at Logan Square again last Sunday. He has been delegated by the board to investigate the social conditions of the neighborhood in order that the board may have definite data on which to formulate a program for the mission in the future.

The church at Oak Park reports one addition for last Sunday. The Sunday-school now has an orchestra to assist in the music.

Victor F. Johnson has been in quarantine for two Sundays which has interfered with his service to some extent. His child has had the disease but is now better. The Maywood church is in a healthy, normal condition.

The church at Sheffield avenue delights to take missionary offerings. They had two last Sunday, one for state missions and the other for Ministerial Relief. There was one addition by letter.

Dr. Gates preached at Morocco, Indiana, again last Sunday. He is a kind of bishop to the weak churches around Chicago, going where churches are neglected and discouraged. His advice has put churches going again and located pastors.

The Chicago Christian Missionary Society has just finished the first year of the new scheme of organization. They have dispensed with the city evangelist and the oversight of the churches has been given to committees. The north group of churches and missions has been supervised by O. F. Jordan and Mr. Moore. The west group of churches has been supervised by Parker Stockdale and A. L. Roach. The south group of churches has been supervised by Dr. E. S. Ames and Mr. Bowman. These men have kept in the closest touch with the missions. Pastors have been located promptly. In some cases the whole board has visited a mission. This supervising service has all been donated. Last year the board paid two thousand dollars for this service. This year the money has all been put into the salaries of the pastors. The incidental expenses have been the same as last year, amounting to less than two hundred dollars, with the exception of the rally expense which is taken care of partly by the collections.

The neglected part of Chicago so far as the Disciples are concerned is the north side. We have ten churches on the south side, eight on the west side and four on the north side. There is no church between the Sheffield avenue church and Evanston, a stretch of eight or ten miles of solid residence territory. It is well known that taken as a whole the north side is the most desirable residence section of the city. It has the least percentage of foreign element. The new transportation lines have produced a great wave of building enterprise on this side. We need at least two churches between Sheffield avenue and Evanston. There is a line of little villages all the way to Waukegan as thick as beads on a string. In none of these do we have a church, though in every one of these suburbs we have people. These higher grade folk with their education and wealth should be the salt of society. Where the church does not influence them properly they become a very contagion of evil. This side of Chicago's missionary problem must be considered.

Guy Hoover reports a twenty-five dollar offering for city missions at West Pullman. The work there proceeds with its usual conservative and steady progress.

It is reported that C. G. Kindred is some better. He is at Union Hospital in Englewood where he is isolated from the world to get rest and be under the observation of the physicians who are in doubt whether to operate. Mr. Gentry preached at Englewood again last Sunday. The deepest concern is manifested everywhere about Mr. Kindred and everywhere in Chicago the warmest wishes for his early recovery are expressed. He is important not only to our own people but his co-operation in the common enterprises is constantly sought.

E. J. Arnot of the University of Chicago has been engaged to preach regularly at Batavia.

The Ministers' Association listened to the reading of a press report last Monday announcing that Mrs. Rothenberger of Cleveland had fallen from a bridge eighty feet below and was dead. Mrs. Rothenberger has been in very ill health for the past year. This seemed to furnish the only explanation. A resolution of sympathy was sent to Mr. Rothenberger. Mrs. Rothenberger leaves a baby a year old. She was the only daughter of Mr. Teachout, who is prominent in Cleveland.

Mr. Sarvis preached at Chicago Heights last Sunday. No regular source of supply has yet been arranged for this point, it is said.

W. S. Lockhart has resigned at Chicago Heights and is already out of the city. He goes to Fayetteville, Arkansas, where Mr. Ragland ministered so many years. Fayetteville is the location of the State University of Arkansas. Mr. Lockhart took a B. D. degree in the University of Chicago while here, and has made a fine record at Chicago Heights. Mrs. Lockhart also studied in the divinity school of the university and can put some preachers to rout in a theological bout. They will be much missed in the common life around Chicago. Our best wishes go with them.

The Ministers' Association of Chicago now meets in the English Room at the Grand Pacific hotel. This room is isolated from the noise of the street and furnishes equal quarters. The meeting was held last Monday at two o'clock in the afternoon and this is to be the regular thing henceforth. Twenty preachers and one visitor were present this week. Guy Hoover read a most interesting, and helpful paper on "Paul's Conception of Immortality." The paper was generously discussed from the usual points of view.

There will be a meeting of the general board of the Chicago Christian Missionary Society, in the pastor's study of the First M. E. Church, the corner of Washington and Clark streets on next Monday night. Each church not receiving support is entitled to three delegates, one of them being the pastor. Each mission church is entitled to two delegates, one the pastor. This general board meeting will elect the officers and board members for the coming year. Every church should have full representation.

The event of the coming week will be the Congress of Baptists and Disciples. Every Disciple in Chicago should be interested and we should furnish our full quota in the audiences. The program has been published elsewhere.

The Jackson Boulevard Church had a mass meeting in the interest of the candidacy of Mr. Street last week. The neighborhood churches were invited in. This enterprising church had a special wire in the church on Tuesday night to receive election reports and the ladies served supper in the church. The Sunday-school had an attendance on Sunday of 375 and in the evening of last Sunday the auditorium was filled.

G. A. Campbell will give a book review to the ministers next week, on Chesterton's "Orthodoxy." He was to have given it this week but was called out of town on business.

The Sunday-school at Harvey had an attendance of 125 last Sunday. W. D. Endres is getting organization into all departments of the work and the outlook is most favorable.

The Sabbath Association of Illinois will meet next Monday at the First M. E. Church. There will be sessions at 10:30 A. M., 2:00 P. M., and 8:00 P. M. Many of the Ministers Association of Chicago have given up their meetings to attend. One of our university trained preachers raised a question of the orthodoxy of the name of the association. He was surprised at the response to his facetious sally on the part of the watch-dog of our orthodoxy in Chicago, A. J. White. The association will doubtless create a healthy sentiment on the subject, though Disciples have contended from Alexander Campbell's day that the observance of the Lord's day will have to rest on other than a legalistic basis. It is significant that the labor unions are doing more to secure the observance of the Lord's day than are the churches.

The Chicago Ministers will always be glad to have visiting ministers attend their meetings which are held every Monday. What is needed for Chicago is a larger understanding of our problems. We have been exploited as monsters of treason, when the truth is that if God's martyrs are to be found in our movement, they have labored on the Chicago field. No man has ever stayed here a long term of years and gone away in good health. The terrible physical strain is too great. No man in our ministry has probably ever left Chicago as well off financially as he came. In trials and persecutions, in danger of the enemies without and subjected to the treachery of false brethren within, who would use our alleged faults to build up a newspaper circulation, we have done our work. God will be our Judge. But meanwhile we want the brethren to know us and when they come to Chicago they will be given every opportunity to find us out.

Rev. H. G. Connelly, who took his B. D. from Yale last spring, stopped over the night of the 28th of October with the Messrs. Arnolds as he was on his way to Ardmore, Oklahoma, where he will work this coming year. Mr. Connelly is one of our promising young ministers. He reports that twenty-two disciples are studying at Yale this year.

CHURCH EXTENSION NOTES.

Statement of Receipts for October, 1908,
Compared with October, 1907.

Churches.	
For last year.....	\$3,992.24
For this year.....	4,750.61
Gain	\$ 758.37
Individuals.	
For last year.....	\$1,126.04
For this year.....	3,278.10
Gain	\$2,152.06
Total gain.....	\$2,910.43.

Our comparative statement shows that we have made a gain of \$758.37 from the churches and \$2,152.06 from individuals during October as compared with the same time last year. The board is glad to record this gain, and it is grateful to the churches and individuals who have helped to make it. We have also gained 66 in the number of contributing churches. There are many churches that have not yet sent in their offerings, and it is hoped that they will be sent in during November. Remit to G. W. Muckley, corresponding secretary, 500 Water Works Bldg., Kansas City, Mo.

During the month of October the Church Extension Board received three annuity gifts. One to the amount of \$500 from a brother in Michigan; one of \$250 from a friend in Missouri, and another of \$2,000 from a brother in Illinois. This last gift makes \$4,000 that this brother has given to Church Extension, and his gift constitutes the 237th gift to Church Extension on the Annuity Plan. Concerning the Annuity Plan write G. W. Muckley, corresponding secretary, 500 Water Works Bldg., Kansas City, Mo.

It is very gratifying to the Church Extension Board that its receipts for October show a gain of \$2,910.43, and that we have gained 66 contributing churches. Remember that this is the beginning of the Centennial Year, and we should be constantly receiving large Church Extension gifts. Remit to G. W. Muckley, corresponding secretary, 500 Water Works Bldg., Kansas City, Mo.

Canton, O., November 1, 1908.—Meeting is seven days old, sixty-seven added today, 125 to date. Benjamin L. Smith of Cleveland preached to over five hundred in an overflow meeting in basement. Auditorium

tonight. Church proper packed and hundreds turned away.—Welshimer & Kendall.

FOREIGN MISSIONARY NOTES.

Hancock County, Indiana, has decided to become a Living-link in the Foreign Society. Greenfield is the county seat. B. F. Dailey and V. W. Blair of that city have helped to bring about this decision.

A good brother in Iowa has promised \$1,000 towards the proposed Bible College at Vigan, Philippine Islands. This school for the training of native evangelists is to cost \$25,000. It will be an industrial school and self-sustaining after erection.

E. R. Moon and wife of Oregon will soon sail for Bolengi, Africa. Mr. Moon is supported by the church at Covina, Calif., and Mrs. Moon by Brother Watters, of Pomona, Calif. These two strong young people volunteered during Dr. and Mrs. Dye's campaign on the Pacific Coast.

J. C. Archer and wife of Newton Falls, O., and Harry C. Eicher of Hiram, will sail for India from New York on Nov. 21st. They go to Jubbulpore.

W. B. Alexander and wife of Toledo, O., sailed for India on Oct. 28th from New York.

The Foreign Society has sent out the largest number of new missionaries this year of any year in its history. The number is twenty-four.

Pres. A. McLean and Sec. Stephen J. Corey will begin a long campaign of Centennial Missionary Rallies on Nov. 14th. With the exception of the holidays they will be on the field in separate campaigns until March 6th. M. D. Adams, of India, Dr. Jas. Butchart, of China, Herman P. Williams and W. H. Hanna, of the Philippines and H. P. Shaw of China will assist them. They are to hold a night mass meeting in each place, showing moving pictures and stereopticon views from the mission fields of the world.

THE BIBLE STUDY (BLAKESLEE) LESSONS—NEW OFFICERS AND EDITORS.

The Bible Study Publishing Company of Boston have elected Mr. Franklin P. Shumway, President, filling the vacancy caused by the death of Rev. E. Blakeslee last July, and re-elected Mr. Robert E. Blakeslee, Treasurer and Managing Editor.

They have also secured Frank E. Sanders, D. D., formerly Secretary of the Congregational Sunday-school and Publishing Society, as Consulting Editor, and elected Philip A. Nordell, D. D., Office Editor. These gentlemen, in co-operation with several trained editorial assistants, will write and edit the Bible Study Union Lessons, prepared for the past seventeen years under the direction of Mr. Blakeslee.

The Company is also perfecting other plans for both the preparation and publication of these Lessons, which will ensure a continuance of the progressive policy that has distinguished them in the past, and they believe make them still more useful to schools who appreciate the many advantages of connected and graded Bible study.

Just For Fun.

The children were to have a fancy dress party. Little Annette was advised to appear as one of the seasons. She chose nutmeg.

He—"Won't you miss me when I'm far away?"

She—"No, I'll always think of you as very close."—Cornell Widow.

Summer Politics.—The Man (new arrival

at summer hotel)—"I suppose there's no prohibition of kissing at this resort?"

Maid (demurely)—"No; merely local option."—Puck.

After reading Darwin's "Origin of Species" Prof. Henry Smith of Oxford, was moved to write this little prayer:

"O glorious Stream of Tendency!

We raise our souls to thee,
Who out of primal jelly-fish
Hast made such folk as we."

Embarrassing.—A colored woman of Alexandria, Va., was on trial before a magistrate of that town charged with inhuman treatment of her offspring. Evidence was clear that the woman had severely beaten the youngster, aged some nine years, who was in court to exhibit his battered condition. Before imposing sentence, his honor asked the woman whether she had anything to say. "Kin I ask yo' honah a question?" inquired the prisoner. The judge nodded affirmatively. "Well, then, yo' honah, I'd like to ask yo' whether yo' was ever the parient of a puffedly wuthless cullud chile."—Lippincott's.

"What is the use of the vermiform appendix?" asked the teacher of the class in physiology. "The vermiform appendix," promptly answered Tommy Tucker, "is useful to keep things out of and to get rid of."—Exchange.

The Washington Star repeats a story of old Hiram Doolittle. Hiram made his wife keep a cash account. Every week he would go over it, growling and grumbling like this: "Look here, Hannah, mustard plasters, fifty cents; three teeth extracted, two dollars! There's two dollars and a half in one week spent for your own private pleasure. Do you think I'm made of money?"

The suffix *ous* meaning *full of* was being discussed in the spelling class. Mountainous, full of mountains; dangerous, full of danger; porous, full of pores; courageous, full of courage; and joyous, full of joy, had been glibly recited. "Who is ready to give us another example?" asked the teacher in a confident tone. A sedate-looking boy on a back seat promptly responded, "Pious."—The Circle.

PUZZLE SOLVED.

Coffee at Bottom of Trouble.

It takes some people a long time to find out that coffee is hurting them.

But when once the fact is clear, most people try to keep away from the thing which is followed by ever increasing detriment to the heart, stomach and nerves.

"Until two years ago I was a heavy coffee drinker," writes an Ill. stockman, "and had been all my life. I am now 56 years old.

"About three years ago I began to have nervous spells and could not sleep nights, was bothered by indigestion, bloating, and gas on stomach affected my heart.

"I spent lots of money doctoring—one doctor told me I had chronic catarrh of the stomach; another that I had heart disease and was liable to die at any time. They all dieted me until I was nearly starved but I seemed to get worse instead of better.

"Having heard of the good Postum had done for nervous people, I discarded coffee altogether and began to use Postum regularly. I soon got better and now, after nearly two years, I can truthfully say I am sound and well.

"I sleep well at night, do not have the nervous spells and am not bothered with indigestion or palpitation. I weigh 32 pounds more than when I began Postum, and am better every way than I ever was while drinking coffee. I can't say too much in praise of Postum, as I am sure it saved my life."—"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

TENNESSEE STATE CONVENTION.

The State Convention of Tennessee was held in Chattanooga Oct. 26-29. In this same city the first convention was held nineteen years ago. There are reported 53,800 Disciples in the state but only about 10,000 can be said to be in sympathy with organized mission work. The report of the Corresponding Secretary, A. I. Myhr, gives the following: 17 workers have been in the field or assisted as ministers of churches, doing 149 months work last year; 48 meetings were held; 1462 additions to the churches; six new churches and seven Sunday-schools were organized.

The receipts for general fund will be about \$7,500 and in addition \$4,025 was secured for the permanent fund, which now amounts to about \$32,000.

A promising feature of the work is the enlistment of business men, one session of the convention being given to their conference. It was presided over by J. O. Cheek of Nashville and addresses were made by B. J. Farrar, C. C. Taylor, Geo. W. Hardin, Dr. L. M. Scott, G. W. Mershon, Prof. J. E. Crouch, Dr. E. H. Jones, Dr. P. Y. Pendleton, E. S. Smith, R. E. Moss, Dr. Hugh McLellan, Richmond Key and A. I. Myhr.

Sermons were preached by J. J. Castlebury, R. Lin Cave and R. E. Moss.

W. H. Sheffer is president of the next convention.

The last afternoon and evening were devoted to the work of the Christian Woman's Board of Missions. Reports showed enlargement in all features. Addresses were made by Mrs. M. E. Harlan of Indianapolis and H. J. Derthick of Hazel Green, Ky.

THE NEW HOME FOR THE CHILDREN OF OUR MISSIONARIES.

It has always been the case that children of American parentage could not remain long in the heathen lands where missionaries labor. Climate, heathen conditions and lack of opportunity for education make it necessary to bring the children of missionaries back to America. A home must be provided for their care. Our religious neighbors have long since established such homes. We have reached that stage in missionary growth where the same provision must be made. Action taken at the national convention at San Francisco authorized the Foreign Society to establish such a home. Hiram, O., was selected as the location and it was made a memorial to the lamented G. L. Wharton, our first missionary to heathen lands.

This Home asks you to help it but once and that to build it and provide a small endowment. The missionaries will pay for the

board and clothing of their children. Your contribution will go to a permanent work to do good through all the years to come. These are children of heroic parents who have sacrificed enough. We can and must relieve their heartache and anxiety for their children. Wm. Remfrey Hunt took his little girl to England and put her in an English home because our home was not ready when he and Mrs. Hunt returned to China. This ought not to be.

The Home can not be established without funds. Part of the \$25,000.00 needed has been provided. The local committee having the work in charge must have the money or the assurance that it will be forthcoming within a year. The committee consists of

well-known brethren, some of whom are among the largest donors to this work. They are Pres. Miner Lee Bates, Hiram, A. R. Teachout, Treasurer, O. C. M. S., Cleveland, S. H. Bartlett, former Secretary O. C. M. S., Painesville, John E. Pounds, Hiram and W. H. Cowdery, Cleveland. The Home will be owned and controlled by the Foreign Christian Missionary Society.

Will you not help this work? Send a contribution or the promise of one at once so that the committee may know what to count on. The contributions have ranged from \$1,000.00 down to small sums. Every contribution helps. Send or promise what you can. Remember we ask aid but once from you. Send your offering or pledge to the Wharton Memorial Home, Hiram, O., or write to me if you wish to make inquiry.

F. W. Norton, General Representative,
Hiram, O.

ARE YOU IN ARREARS?

We need the money. We really must have all our subscription accounts cleared up immediately. While the old Christian Century was dying the accounts were not pushed with vigor. The new Christian Century will push its business vigorously. We have to do it. Uncle Sam insists that delinquent accounts be paid or we must stop your paper. We do not want to stop your paper. Nor do you want it stopped. It is just beginning to be interesting now. This Centennial year the Christian Century will be packed full of the best things. The past few weeks we have given only a taste of the good things yet to come. You cannot afford to owe us. We cannot afford to let you. Look at the label on your paper and figure how much you owe and send a remittance. Do it now.

Charcoal Removes Stomach Poisons.

Pure Charcoal Will Absorb One Hundred Times Its Volume in Poisonous Gases.

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SACRED MUSIC IN OUR SUNDAY-SCHOOLS.

The question of sacred music is one which shows no common ground, one in which there is no general agreement as to what it is and what it should be. Particularly does this apply to the music of the Sunday-school. We print below some extracts from a discussion of the subject by Miss Jeannette Robinson Murphy, printed in The Examiner of San Francisco. Condemning many of the tunes used in the Sunday-school services, she says:

"They are ragtime, pure and simple, often copied from dance music.

"We should not be surprised that so many American children have lost their love for the Church of God, when they have no part in its services. They are not taught to memorize the grand old church hymns which have comforted the saints for ages.

"They are told in many churches that they must not dance; yet with few exceptions every tune they sing in their Sunday-school is a mighty good 'two-step' or 'waltz'.

"Ask any child you know if it knows all the words of 'No, not one,' 'Nothing but the blood of Jesus,' 'Stepping in the light,' 'Sunshine in my soul today,' and it will answer proudly, 'Yes'; but ask it if it can say by heart any of the stanzas of 'Nearer, my God, to thee,' 'Rock of ages,' 'Lead, kindly light,' 'Jesus, lover of my soul,'—in fact any reverent, noble hymn, new or old, and it will probably answer, 'No, they are too old-fashioned.'

"It is noticeable, in contrast with the vapid songs above referred to, that the grand old hymns prefer to speak of God as the Father and as Jehovah, setting forth the majesty and fear of God. And when they do mention his earthly name, oh! how tenderly and sacredly the name of Jesus is handled! 'Jesus, lover of my soul,' 'The soul that on Jesus has leaned for repose,' 'My faith looks up to thee, thou Lamb of Calvary,'—all so different from ditties which seem to be ground out by wholesale, with the aid of a rhyming dictionary and set to jigs, with gay choruses which are apt to make the most straight-laced long to dance.

"There is a distinct difference between religious and secular music. The contrary is claimed by some people, but this will not be admitted by the great leaders like Horatio Parker, or Edward Stubbs, or any of the leading hymn and tune writers of England today.

"For those who honestly think that good music and good hymns are really dry, and not adapted to arouse the enthusiasm of our children, let me say that all children love Cobb's beautiful setting to 'Round the Lord in glory seated,' Jeffrey's tune to 'Ancient of days,' Smart's lovely music to 'The day is gently sinking to a close,' Horatio Parker's to 'In loud exalted strain,' Dykes's to 'Lead, kindly light,' Sullivan's and Haydn's music to 'Onward, Christian soldiers'; and so I could go on with the list of bright tunes which delight children.

"There are a few, and only a few, of the Gospel songs which are sweet and helpful, but even in the season of revival they should be selected very carefully. It is not being 'born again' to be swept away by the power, often purely hypnotic, of a dashing song like 'The crowning day is coming,' which everybody is singing at fever heat. Catchy music with accompanying undignified ditties never brought any soul lastingly to its God.

"No child brought up on these trashy things can have the same high regard for religion which characterized our ancestors. The Cavaliers and the Puritans were taught truly religious hymns, and these men and

women stood for noble, high principles, stern sense of duty and honor, and surely the hymns they sang had much to do with molding their characters. Today our children are not learning much, either religiously or esthetically, from the hymns they sing."

ANNUAL REPORT FROM EL PASO, TEX.

The summary of the year's work just closed at El Paso, Texas, is as follows: 65 additions at regular services, seven by baptism, 20 by statement and 38 by letter; 19 letters granted and two deaths; 35 per cent. increase in the amount of missionary offerings. There were by the minister, H.

B. Robison, 83 sermons, six addresses, 44 talks, 27 class lessons, 162 other meetings, 2,440 calls, 743 callers, 24 weddings, 15 funeral services and 30,400 words written for the local press.

Mrs. Robison has among other activities organized a young married people's class and led them in the study of the origin, contents and purpose of the books of the New Testament.

The decrease of work in a number of industries in the city has made this a hard year financially for many members of the church.

The New Mexico territorial convention will be entertained by this church next year.



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A NEW TRUMPET CALL FOR THE CONGO STEAMER.*

A. F. Hensey, Bolenge, Africa.

Mrs. Hensey and myself have just returned from a ten days' excursion up the Bosira River. Through the kindness of the Commissaire of this District, we went on the S. S. "Maringa," and returned on one of the steamers of the Trading Society known as the S. A. B., the Director very kindly allowing us the use of his own cabin. Much might be written of what we saw in all this journey, but I shall try to tell you only of the new work which we have opened up in the neighborhood of Bussira, the headquarters of the S. A. B. Dr. Widdowson and I made the first visit to this district in January, and in the towns of Besongo and Bonyeka we now have seven evangelists and 700 enrolled inquirers. Of these latter fully 100 seem intensely earnest.

The work at Bonyeka is beyond description. Our entrance was a triumphal march, and we were soon surrounded by hundreds of welcoming natives, the greater part of whom had never before seen a white woman. Some who came after we had gone into the house set apart for our use, fought for a peep into the doors and windows, and it seemed for a time that they would break down the flimsy walls.

Then they sounded the great wooden drum, and the people assembled to hear God's message. Picture if you will a great spreading-branched palaver tree, and you can see the auditorium Nature had provided for us. Within the ample shade of this African temple sat the chiefs and old men, each in his own chair of state, with a curious broad-bladed knife in his right hand; to their left sat the young warriors, uneasy with the spirit of those who are more used to the battle ground than the temple, and beyond them the boys, as fidgety as the boys of any land. To the right the women and girls were huddled in a shapeless mass, as full of giggles and gossip as—might be expected. The other side of the circle was made up of those who are more earnestly seeking for the Light. These sang with much zest if little tune. "There's not a friend like the lowly Jesus," and then came the Message.

In this concourse sat more than 800 people; it was the moment of a lifetime, and so knew our Bolenge boys. I wish that some who doubt the wisdom of missions could have seen one of these Iyokansombo, as I first saw him—the longest, lankest and awkwardest boy who ever struck a mission station—and then could have seen him as he stood at that supreme moment. As if conscious of the hour and the dignity of the Message, he seemed to stand a little straighter and taller, and as he "reasoned of righteousness, and self-control, and the judgment to come," and pressed home the claims of Jesus Christ as the Savior and King of men, the whispering and the fidgeting died away, and in tense eagerness they leaned forward to catch every word.

The service over, the elders remained. Then arose Lonjataka, the hereditary chief, who in his own town is as autocratic as the Czar, ponderous in the dignity befitting a man who has 210 wives, and 40 houses in which they live. Thus said he, "White man, the words

of God which you have spoken to us feel very good in our stomachs. If our young people agree to them, it will be good for Bonyeka. At Bolenge there are other missionaries. Why don't you and Mamma stay here with us? We will build you a house, and you shall teach us of your new "Witch-Doctor," whom you call Jesus, and perhaps even we old men will agree to Him." We explained to them the present impossibility of a mission station there but they agreed to build at once a large house in which to worship God.

I do not think that I have ever stood in the presence of a great opportunity, so tinged with sadness. Here is this great population—twenty times as large as that of Bolenge: their hearts are open; neither the vices of civilization nor a sleeping-sickness have reached that far. If we could but strike while

the iron is hot! But to secure a mission site there means a wait of probably two years, and Bonyeka is 250 miles from Bolenge, making frequent itineration impossible. Oh for a steamer, be it ever so small! You would not believe me if I should tell you the number of people that could be reached with the Gospel by means of a suitable steamer.

We are so few that the vastness of our field casts always a shadow over us—the darkness which comes over the heart as we see all these people without the changing power of the One who is the fairest among ten thousand. As you pray, will you remember to pray "for us also, that God may open unto us a door for the Word," that these two millions of people may be saved both for the life that now is, and for the life yet to be.

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"Let me see, I've almost forgotten," the new western sojourner at Saymouth began reflectively, "what is the capital of New Hampshire." "Summer boarders," replied a knowing native.—Youth's Companion.

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